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"LIBERTY, H LINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, DECEMBER 8, 1838. NO. 904--VOL. XVII.—NO. 49.

RELIGIOUS MISCELLANY.

RELIGION IN ALGIERS.

The following is extracted from some documents presented before the Chamber of Deputies, relative to the French Administration and Government in Algiers:—*N. Y. Obs.*

CATHOLIC WORSHIP.

When we had taken Algiers, in 1830, army chaplains, according to the then existing custom, were attached to the expeditionary corps, and although this institution has not been kept up on the Continent, the Government considered that an exception might be made with respect to our new possessions in Africa. A civil population, which in the first instance consisted of several hundred Europeans, and which in 1831 exceeded 3,000, was rapidly formed in the train of the expeditionary army. To Catholics, French by birth, religious assistance could not be refused, and among the emigrants who came to settle in Algiers the Italians and Spaniards were much reckoned on, nations in whom, as is well known, the religious disposition is more developed than in any other.

The chaplains of the African army, therefore continue at the same time to exercise their ministry among our soldiers, and also provide for the spiritual wants of a civil population whose importance increases daily. This laborious task was executed with zeal, and during the first periods of occupation these ecclesiastics were sufficient.

However, the progressive extension of our establishment soon caused to be recognised the insufficiency of an expedient which the Government itself had merely regarded as temporary. The necessity of attending to the regular organization of the Catholic worship was made known by the local authority, and by many prelates of France. If the performance of Divine worship was secured in the principal cities of the ancient Government, it was not so in places of minor importance, where there were no army chaplains, and where some ecclesiastics merely appeared from time to time, without any spiritual chiefs, without any defined situation, and inspired solely by that apostolic zeal which so readily carries Christian priests on missions to the most remote countries.

The Government has always thought it right to yield to demands on the subjects of religion, made as they were by clergy who offered to exercise their ministry in parts where the want of spiritual assistance was chiefly felt. While granting the facilities and the assistance required for their religious labors, the good character of the ministers of worship authorized to pass over to Africa was ascertained; for, as the Administration could merely give their pious enterprise a purely moral protection, it was most important, considering the country was Mahometan, to authorise none but men who offered every pledge that could be desired.

Questions of religious organization being always regulated in France according to principles for the application of which the moment had not yet arrived, the entering into any engagement was to be avoided, that nothing should affect a question the solution of which, according to the laws of the State, did not depend solely on the French Government.

The Administration is also occupied with the cases necessary for the maintenance of Catholic worship. Since 1832 a mosque in Algiers, voluntarily abandoned by the Mussulmans, has been converted into a church. Moreover, edifices as fit as could be procured have been used for Divine service, and recently a Commission holding the office of a Conseil de Fabrique* has been charged with the administration of the revenues of the church; and lastly, Divine worship has always been provided for at the expense of the budget.

However, such a state of things could not last long. The powers of the clergy who exercise the sacred ministry, may be the subject of doubts, and in so delicate a matter even doubts are painful. The Government did not wait for the expressions of disquiet which arise in the bosom of a Catholic population of about 15,000 souls, to open with the Court of Rome negotiations, the end of which is to substitute for the provisional regulations, of which necessity had made a law, an organization conformable to the institutions of Catholicism. There is every reason to hope that a conclusion conformable with the desires of the Administration is near at hand.

PROTESTANT WORSHIP.

In the ranks of the army a certain number of Protestants was enumerated, and the number was daily on the increase, in consequence of the arrival of German colonists, whom the spirit of emigration began to impel towards Algiers, as towards the New World. The formation and the successive recruiting of the Foreign Legion, chiefly composed of inhabitants of Switzerland, or of the countries near the Rhine, have increased the number of individuals professing the Reformed religion; and although the departure of this Legion for Spain has considerably diminished their number, it is at present comparatively large.

In the states occupied by the French, the adjournment of all religious organization was for some time a necessity. With respect to the Protestant worship, the Government confined itself to the encouragement and protection of those ministers who desired authority to pass into Africa to offer spiritual assistance to those of their own religion.

Among those missionaries of the Evangelical worship, some only obeyed the impulse of their zeal, others were sent by the consistories of France, being uneasy at the state of abandonment of their brethren in Algiers. Both have found assistance and support; the Administration, after having authorized their passage, has subjected to their disposal places suitable for the exercise of their worship; indemnities have been granted them, when the aid furnished by the consistories of the metropolis was insufficient.

These measures have partly answered the wishes of the Protestant population; but with respect to this, as well as to the Catholic worship, the provisional state must soon be abandoned. The result of official reports is, that the number of Protestants in Algiers and its territory amounts at present to more than 1,500.

To the considerations arising from necessity and the duty of the Administration, arises another of great importance. It would not be expedient, even for the sake of our influence over the natives, that the Government, whose solicitude is justly aroused on other points, should to them appear indifferent on the subject of religion.

The arrangements having for their object the exercise of the Protestant worship in our African possessions will accompany, or at least closely follow, those which are to organize the Catholic worship.

JEWISH WORSHIP.

Israelitish worship in Algiers does not differ from that in all parts of the globe. The Turks, professing the most profound contempt for the Jews, let them adore God in their own fashion, just as they allowed them to live and die without molesting them. Persecution, except by means of extortion, would have too much honored an abject race whose very name was a reproach. Whenever fanaticism awakened, it was reserved for Christianity. Synagogues were built and frequented in peace, and the public exercise of the Mosaic religion was never troubled; only certain cities did not admit Israelites within their walls, such, for example, were Coleah, Bougeia, &c.

Under the Turkish Government the Jewish nation had a chief, who received by derision the name of 'King of the Jews.' He exercised over those of his own religion a power analogous to that of the Amins of corporations, but with more extended limits.

The Rabbinical tribunal has preserved the right of pronouncing decisions among the Jews. Its administration of justice was corrupt and venal, and the French, on their occupation, did not allow it to subsist, except for the purpose of deciding in cases of conscience and in matters of debate relative to the state of families, according to the Mosaic law.

Since the conquest, neither the religion nor its forms have been altered. The equality of religions, which is a part of our political creed, has been of profit to Judaism, inasmuch as it has legally caused to cease the abasement into which the frequent anathemas uttered by the Koran had lowered it. It rests with the Israelites themselves to acquire the position which the French law secures them, and to change a condition worse than that of a slave into that of a citizen.

On the 16th of November, 1830, a chief of the Jewish nation had been established; on the 21st of June a decree of the General-in Chief decided that his nomination should be made from a list of candidates presented by Jewish notables; the duration of his functions was limited to a year, and a Hebrew Council was joined to his office, composed of three members named by the French authority.

To the chief of the Jewish nation were entrusted the police, the superintendence over them of his religion, and the right of settling among them those differences which did not come within the cognizance of the Rabbinical tribunal.

The Hebrew Council was charged with the recovery of the taxes, contributions, or assessments of every kind levied on the Jewish nation, to defray the expenses of worship, supplies, religious functionaries, and other special matters: it could only act in concert with the chief of the nation.

The ulterior orders and regulations have rather changed the constitution of the Jews. The Governor General names the members of the Rabbinical tribunal, the jurisdiction of which is regulated by the order of the 10th of August, 1834. The Israelites are admitted to take part in the municipal councils, and he among them who is called to the office of assistant, at the same time performs the functions of chief of the nation.

It appears that this race aspires to throw off its degradation. The children of the Jews frequent our schools; the manners and social habits of their fathers tend visibly towards amelioration; but the progress will be more sensible when the pupils of French masters shall arrive at manhood.

**Fabrique* means the revenues of a church for its repairs and maintenance.

LORD BROUGHAM'S OPINION OF WASHINGTON.

How grateful the relief which the friend of mankind, the lover of virtue, experiences, when turning from the contemplation of such a character, his eye rests upon the greatest man of our own or of any age:—the only one upon whom an epithet so thoughtlessly lavished by men to foster the crimes of their worst enemies, may indeed be innocently and justly bestowed! In Washington, we truly behold a marvellous contrast to almost every one of the endowments and the vices which we have been contemplating; and which are so well fitted to excite a mingled admiration, and sorrow, and abhorrence.—With none of that brilliant genius which dazzles ordinary minds; with not even any remarkable quickness of apprehension; with knowledge less than almost all persons in the middle ranks and many well educated of the humbler classes possess; this eminent person is presented to our observation clothed in attributes as modest, as unpretending, as little calculated to strike or astonish, as if he had passed unknown through some secluded region of private life. But he had a judgment sure and sound; a steadiness of mind which never suffered any passion, or even any feeling, to ruffle its calm; a strength of understanding which worked rather than forced its way through all obstacles,—removing or avoiding rather than overleaping them. His courage, whether in battle or in council, was as perfect as might be expected from this pure and steady temper of soul. A perfectly just man, with a thoroughly firm resolution never to be misled by others, any more than by others overawed: never to be seduced or betrayed, or hurried away by his own weakness or self delusions, any more than by other men's arts; nor even to be disheartened by the most complicated difficulties, any more than to be spoiled upon the giddy heights of fortune—such was this great man,—whether we regard him sustaining alone the whole weight of campaigns all but desperate, or gloriously terminating a just warfare by his resources and his courage—presiding over the jarring elements of political council alike deaf to the storms of all extremes, or directing the formation of a new government for a great people, the first time that so vast an experiment had ever been tried by man, or finally retiring from the supreme power to which his virtue had raised him over the nation he had created, and whose destinies he had guided as long as his aid was required,—retiring from the veneration of all parties, of all nations, of all mankind, in order that the rights of men might be conserved, and that his example might never be appealed to by vulgar tyrants.

This is the consummate glory of the great American; a triumphant warrior where the most sanguine had a right to despair; a successful ruler in all the difficulties of a course wholly untried; but a warrior, whose sword only left its sheath when the first law of our nature commanded it to be drawn; and a ruler who having tasted of supreme power, gently and unostentatiously desired that the cup might pass from him, nor would suffer more to wet his lips than the most solemn and sacred duty to his country and his God required!

To his latest breath did this great patriot maintain the noble character of a captain the patron of peace, and a statesman the friend of justice. Dying, he bequeathed to his heirs the sword which he had worn in the war of liberty, charging them never to take it from the scabbard but in self defence, or in defence of their country and her freedom, and commanding them, that when it should thus be drawn, they should never sheathe it nor give it up, but prefer falling with it in their hands to the relinquishment thereof—words, the majesty and simple eloquence of which are not surpassed in the oratory of Athens and Rome. It will be the duty of the historian and the sage in all ages to omit no occasion of commemorating this illustrious man; and until time shall be no more, will a test of the progress which our race made in wisdom and in virtue, be derived from the veneration paid to the immortal name of Washington!

FOR THE REGISTER AND OBSERVER.

AIDS FOR UNDERSTANDING THE WRITINGS OF THE APOSTLE PAUL.

(*Continued.*)

Another attribute of the Apostle's language is that of *digressiveness*. When he contemplated a theme his thoughts seem to have rushed upon him in crowds, and, in a manner, hedged up his way, so that he could not proceed on in a straight forward course. He is, therefore, turned aside to the right hand and to the left, taking a passing notice of what had happened to catch the keen glances of his mind's eye. And it requires attention in the reader to keep the step of the writer; to perceive when he is going *onward*, and when, making excursions from the direct line of his course.

Our Apostle is sometimes very diffuse and even redundant, at other times, remarkably elliptical and concise. He begins a comparison, but does not finish it. Examples in Romans viii. 3, and 1 Cor. ix. 17. He often has antithetical sentences, and sometimes gives us the *first part* of the contrast and neglects, probably through forgetfulness, the second. Romans viii. 12, is the former member of a contrast, but the corresponding member is not given at all. In Romans ii. 7—10, having given, in full, both members of the contrast, he returns and peats the first without repeating the second.

Our author abounds in original forms of expressions; new combinations of words, expressive of the original and lofty conceptions of his mind. He is very prone to abstract forms of speech, and to the multiplication of what Grammarians call *adjuncts*. Hence the following; 'Apostleship *for obedience to the faith among the nations for his name:' and,* '*obedience to the word of the truth of the Gospel of Christ.*' Instances of the elevated and original—occur in Romans xv. 8, 9, and xvi. 25, 26, 1 Tim. vi. 11—16, 2 Tim. iv. 6—8. In 1 Cor. x. 1—4, we have a specimen of the very great freedom with which the Apostle uses words; the different coloring of *the same facts* from the pen of Paul and from that of Moses. He declares of the Israelites that they were baptized unto Moses; and did eat of *spiritual* meat; *the manna*; and did drink *spiritual* drink; *the water from the rock in Horeb.* He says they drank of *the rock*, and that the rock was Christ. Knowing, previously, the facts of this case, we, consequently, know how to interpret the Apostle. We know that his language is uncommonly figurative; that the intended import of his words is very partial and secondary. But in the cases where we are ignorant of the facts referred to, we may, sometimes, despair of ever attaining the knowledge of them. What *the thorn* in the flesh was; and what *the baptism for the dead,*—no commentator has been able to give a definite and satisfactory relation. The extraordinary things which the Apostle asserts of Melchisedek we can interpret, because we have the facts of the case; but when he says, that 'he could wish that himself were accursed from Christ,' we can only *conjecture* what he intended.

In the employment of his metaphors and symbols, our Apostle is far from being scrupulous and particular. He changes them from one particular to another. In 2 Cor. ii. 15, ministers are a *sweet savor of Christ unto God.* In the next verse, they are a savor of death unto some of their people, and a savor of life, unto others. In chap. iii. 13, there is *a veil* upon the face of Moses. In the 15th the veil is removed from Moses' face to the hearts of the Israelites. In Heb. vi. 19, *hope* is symbolised by an anchor of a ship; in the latter part of the same sentence, by the high priest entering into the most holy place 'within the veil.'

We have not space to pursue this subject. We could, give us time and room, make a volume of it. One remark more, however, before we take leave. The Apostle, though often 'hard to be understood,' never *designed* to be so. He practised no concealment. He always *intended* to be in the light. His obscurities resulted from causes which, though chiefly within himself, he seems not to have been aware of, and consequently, took no heed to obviate. We can always see the Apostle's heart; and we can understand the main drift of his discourse; notwithstanding that many things, of the minor description, are much in the dark. When we can once fix in our minds a correct idea of the distinction between *Judaism* and *Christianity*; between what the Old Testament required of the Jews *for righteousness* and what the New Testament requires for the same end, it will greatly facilitate the work of interpreting our Apostle. *The spirit* of both dispensations is the same. But this spirit is vastly more incumbered with the garb of ordinances in the former than it is in the latter. The one, the Apostle calls *flesh*, the other *spirit*; the one, law, the other, *grace*; the one, earth; the other, *heaven.* And let him that readeth, *understand.*

Hampton falls, Nov. F.

[From the Southern Rose.]

SEPULCHRAL CUSTOMS AND DANGERS.

The inhumation of the dead, in cities, having excited some interest among us, a few observations and facts (collected from the best sources) may not prove unacceptable.

The dangers arising from the practice of burying the bodies of the dead within the limits of cities have been dwelt upon by physicians from the earliest times. Inhumation appears to have been the most common and approved rite among the ancients, although the funeral pile was not unfrequently lighted. But great care was evidently taken that the burial of the dead should not prove a source of injury to the living. 'Non defunctorum causa, sed vivorum, inventa est sepultura.'

The practice of burying the dead in cities appears to have taken its origin from the custom obtained among the ancients of interring their most illustrious citizens in the temple erected to the gods. The early Christians also gave such sepulture to those who fell martyrs to the religion of the 'meek and lowly Jesus;' and the practice afterwards became more common; thus feeding the vanity of man by affording him an opportunity of handing down to posterity a character great according to his worldly possessions.

Charlemagne first prohibited the use of churches as places of burial, upon the representation of the Bishop of Orleans that such practice was perilous to the community and disgraceful to the priesthood, inasmuch as the sacerdotal body converted it into means of emolument and support of their order.

In 1778, the government of France interdicted the privilege of church interment except to certain dignitaries. This was done in consequence of the strenuous exertions made by Maret in 1773, in pointing out the danger of the practice, and by the celebrated Vicq d' Azyr in 1778.

A dead body was buried in a church in one of the villages of Burgundy, early in March 1773; about the middle of April another body was interred near the first; in both cases death supervened upon an attack of a prevailing fever. During a sepulture of the last, a very fœtid effluvium pervaded the whole church from the open vault, and out of one hundred and seventy persons who were present, one hundred and forty nine were attacked with the same fever, notwithstanding it had been previously arrested among the other inhabitants.

In a village near Nantes, fifteen of the bystanders died from the emanation proceeding from a vault in which several coffins were removed.

These are only a few instances (to which many more might be added) of the pernicious tendency of this practice. In 1804, the French Government, setting an example which ought to be followed by all civilized nations, positively prohibited inhumation in cities.

It is a question which admits of much doubt, whether, under any circumstances, any advantage can accrue from a continuation of this custom. Indeed, the circumstance of our last earthly resting place being situated among the busy haunts of men, and the daily sight of funeral processions, tend much to the production of a common and every day sort of feeling upon a subject which ought to be of the deepest and most cherished importance to us; and a constant familiarity with the tolling of the 'sullen bell,' and all the other panoply of death, induces us to consider the last, sad, solemn end of man, a thing of little or no import. For ourselves, we feel it to be a matter of but slight consequence whether the tenement of clay, when deserted by the spirit which has given it life and light, be consigned to the earth, or be consumed upon the funeral pile; yet there is surely to every one of us a sensation of much more than repugnance in leaving, in the cold dreary ground, in the dark and cheerless solitude of the grave, the bodies of those dear to us, whose smiles have been, perhaps, as summer's sunlight in our weary worldly pilgrimage, or whose words of advice and admirable example have kept us in the narrow, thorny path of life and truth. Much of this cheerlessness of the grave, however, is confined to our city burial places. How different the aspect of a country churchyard or of those cemeteries, retired from the stirring scenes of life, where 'souls do couch in flowers,' where the sad and only office of an undying affection places garlands and roses over the hallowed resting place of the departed. It is in such a spot that the busy imagination brings vividly before us all that we have held most lovely and most loved; and memory, though sad, delights to linger over scenes irrevocably past, but from the contemplation of which we cannot turn without becoming, at least for a time, wiser and better. * * * * *

[From the United Service Journal.]

EXTRAORDINARY SECT OF FANATICS IN INDIA.

Ever since I have been in India, I have heard of a class of Mussulmans, the disciples of a sect or saint, by name of Shaikh Ruffai, who, in order to impress the unbelievers with the truth of the Mussulman faith, imparted to his followers the power of plunging swords and daggers into their bodies, cutting off their tongue, frying it, and putting it together again, cutting off the head and limbs, scooping out the eye, and, in truth doing with their bodies whatsoever it pleased them to do; all of which Colonel G——, in company with a clergyman, a Mr. R——, had seen, when the latter grew sick and ran out of the place, declaring it was the power of Satan, which to this day he believes, and the Colonel, that it is done through the power of the art of magic, at which I of course laughed, and declared that, as soon as a man of the regiment (by name Shaikh Kureem, one of these Ruffai) should return from furlough, I would witness the exhibition.

A large tent was accordingly pitched, and fifty lamps furnished, and plates full of arsenic, and quantities of a plant of the cactus tribe filled with a milky juice, a drop of which, if it fall on your skin, blisters it, and a vast quantity of the common glass bangles, or bracelets, worn by the women, and daggers, and swords, and things like thick steel skewers, and other horrid looking weapons like a butcher's steel, only with a large handle covered with chains, and about twenty Ruffais to beat all manner of drums; and so when all was ready, about five of the officers left the mess table with myself, and along with us about a hundred sepoys crowded into the tent. When we were seated and silence obtained, the work commenced by a sort of chant from their sacred books, the drum beaters joining in and keeping time; the chant increased at length both in noise and velocity, until, having worked themselves into an ecstacy, they seized hold of the instruments, the body kept in a sort of swinging motion, some plunged the skewer instruments, one through each cheek, another through the tongue, a third through the throat, and then commenced stabbing with swords and daggers, and all sorts of nasty instruments. Others cut off their tongue, and having roasted it in the fire, put it in their mouth again, when it immediately united: they eat then arsenic and the blistering milk plant, whilst the others munched the glass bangles as though they were the greatest delicacies. This was all done within half a yard of my knees, for they came up close to me with many lamps, in order that I might see there was no deception; and I do assure you that it made me feel sick, and produced any thing but an agreeable sensation on my mind, for to this moment I know not what to think of it. I am not superstitious; and numerous most respectable natives had declared to me that they did actually do these things, and that, if a sense were to be in any manner trusted, they had seen it all done. I would, nevertheless, not believe it. I was told, beforehand, that it required faith and purity on the part of the performer, and that then not a drop of blood would follow, but that, otherwise, a few drops of blood would sometimes follow the instruments, and the performer would receive some slight injury.

On taking my departure from the tent, I happened to say that I should, at all events, think more honorably of their prowess if I saw them exhibited in the open face of the day, and divested of noise, motion, paraphernalia, &c. On the following day, whilst reclining on my couch at about two o'clock, reading an English newspaper, without a servant or a soul near me, in rushed their Kezee, (priest or judge,) his hand full of instruments, which throwing on the ground, he seized one, plunged it through his cheek on the left side, another on the right, a third through his tongue upwards, so that it stuck into his nose, another through his throat; he then stabbed himself with a bright and sharp creese, which entered his body about three inches; not a drop of blood fell; he was going to cut off his tongue, when I begged of him to desist. I was, in truth, perfectly nauseated at the sight. The man was in a state of frenzy, and really looked frightful, his face stuck full of instruments, and stabbing and cutting himself with all his might. I sang out for some people, and turned him out.

I have now told you what I have seen, and yet I will not ask you to believe it, for I know not myself what to think. There are many persons of very strong minds in other respects who firmly believe, and who do not hesitate to declare that although driven out of Christendom, demonology, witchcraft, necromancy, and the entire list of black and forbidden arts and powers, are abroad in full existence in India. And I must declare that I will never again trust my senses if I did not see all that I have told you. I examined the instruments—I saw them drawn out of the flesh, and no scar, or blood, or mark left. I also saw a man eat and swallow glass bangles innumerable; and yet, although 'seeing is believing,' I can scarcely say that I believe what before a court of justice I would swear I had seen.

CONTENTMENT.—Is that beast better that hath two or three mountains to graze on, than a little bee that feeds on the dew or manna, and lives upon what falls every morning from the store-houses of heaven, clouds, and providence? —Can a man quench his thirst better out of a river than a full urn; or drink better from the fountain which is finely paved with marble, than when it wells over the green turf?—*Bishop Jeremy Taylor.*

SELF-ESTEEM.—Opinion of ourselves is like the casting of a shadow, which is always longest when the sun is at the greatest distance. By the degrees that the sun approaches, the shadow shortens; and under the direct meridian light it becomes none at all. It is so with our opinion of ourselves. While the good influences of God are at the greatest distance from us, it is then always that we conceive best of ourselves. As God approaches, the conceit lessens, till we receive the fuller measures of his grace; and then we become nothing in our own conceit, and God appears to be all in all.—*Dean Young.*

FOR THE REGISTER AND OBSERVER.

THE BLOOD OF CHRIST, CLEANSETH FROM SIN.

The principal text on which this doctrine stands is 1 Epis. John i. 7. 'And the blood of Jesus Christ His Son cleanseth us from all sin.' The fact, itself, is indisputable; but of the manner in which the effect is produced, a difference of opinion exists. Is it by making expiation? or is it by working purification in the heart, that blood of Christ cleanses believers from their sin? The subject is worthy of investigation. Many of our Christian brethren hold to the former; and the terms, Atoning Blood; and Atoning Sacrifice, more than any others, have now become the watchwords of the school, and are thrown out, on occasions, as the colors of one's faith. To the inquiry, above stated, we may come, with advantage, by solving two previous questions; 1. What should we understand by being cleansed from sin? And 2. To what causes do the Scriptures, in other passages, ascribe this effect?

What, then, is it which constitutes cleansing from sin? The answer is obvious. It is the renunciation of it; the being separated from it; cordial and true repentance for it. This, and nothing but this, will cleanse a person from his sins. If polluted with the habit of falsehood, he can be cleansed from it only by abandoning that iniquity and becoming a man of truth. If defiled with profaneness and dishonesty, he can be cleansed from these sins, by utterly forsaking them, and in no other way. And the same, in respect to every other description of sin. So long as it is loved and practised, the man is defiled with it; but when entirely relinquished, he becomes clean. Though once a profane person, a false witness and an extortioner, yet having, from conviction and purpose of heart, renounced utterly the sins of former life, he is now delivered from them. Thy defile him no longer. In character, he is pure: he has escaped their contamination. If once a neglecter of religion, living without God and without Christ in the world, yet having become a subject of that repentance which needeth not to be repented of, he is no longer defiled with this stain of ungodliness. It however remains a truth that he was once in a state of sin, and, unless pardoned, is still responsible for his transgression. But in character, he is not now a sinner. He has ceased to do evil and has learned to do well. In character, he is righteous, and of course, cleansed from his sins.

And the happy effect of being made clean from sin, can be accomplished in no other way. It cannot be effected by the concealment of one's iniquities; nor by acquital on trial; nor by having the benefit of an expiatory sacrifice; nor by being pardoned and exonerated from punishment. A guilty man may be acquitted for want of evidence to convict him; a perverse son may receive the forgiveness of a good father to whom he has been undutiful; and the unrelenting malefactor may be discharged from merited punishment; but without repentance, they remain defiled with their sins. It is being truly penitent and becoming sanctified, and by these means alone, that believers in Christ are cleansed from sin.

2. We may now inquire, to what causes do other passages of Scripture ascribe the purification of the human heart from sin. In some passages, this effect is ascribed to the truth. Our Savior thus prayed for his disciples; 'sanctify them through thy truth, thy word is truth.' And to them he said; 'now ye are clean through the word, (the truth) which I have preached unto you.' And the Apostle Paul speaks of believers as being saved 'through sanctification of the spirit and the belief of the truth.' The author of the cxix. Psalm puts the question; 'wherewith shall a young man cleanse his way?' and answers it by saying; 'by taking heed thereto, according to thy word.' And the same sentiment was uttered by our Savior when he said to the Jews who believed on him, 'And ye shall know the truth and the truth shall make you free.' Also by the apostle who represents believers as being 'born of the incorruptible seed of the word of God.' And many other passages of the Holy Bible declare the same doctrine. They attribute the renovation of the human heart from moral death to spiritual life, to the power of truth. It is the truth contained in God's word, which invests it with all its effective and mighty energy; rendering it quick and powerful, sharper than a two edged sword; making it the power of God unto salvation both to the Jewish and the Gentile believer, and mighty to demolish all the strong holds of the darkness of this world. Truth is the power which acts directly upon the heart. Other causes act through some intermediate agency. They are, in various ways and degrees, indirect and remote. But the action of truth is immediate upon the heart, itself. And agreeably to the constitution of man, as a rational and voluntary agent, truth is the only power, proper to convince, to rectify and persuade him. Truth was the only organ by which God could, without altering the constitution of man, save an ignorant and corrupted world. He, therefore, sent his Son to execute the high mission of 'bearing witness unto the truth.' They who finally resist the truth, stand proof against the only power which can save them: save from the second death. The saved, of God from their sins, are born of the truth; they are enlightened, persuaded, converted and sanctified by that divine word of truth which endureth forever.

Again; purification from sin is, in the Scriptures, attributed to faith. 'Sanctified by faith which is in me.' This sentiment the New Testament utters in places and in forms of expression almost innumerable. The doctrine, however, is one and the same; of that being sanctified by the truth and that of being sanctified by faith. It is the office of faith to apprehend the

truth. Except by faith, truth can have no access to the heart. Truth, unknown and unapprehended can make no impression, and accomplish no work, upon the mind of man.

3. The effect, under consideration, is ascribed to God and to the Spirit of God. It is God who takes away the sinful heart, and gives the penitent and the holy heart. It is he who quickens the subject of spiritual death to the obedience and the life of godliness. These, cleansed from their sins are 'God's husbandry; God's building.' The power which hath translated them out of darkness into marvellous light, is from God. For 'of him are all things;' he is the source of all power and goodness. Though all this be cordially admitted, it, however, remains true that even the power of God, as such and distinct from the power of truth, does not act upon man's heart, in cleansing it from sin. The Divine power is vested in the Divine truth. The former acts upon none and sanctifies none, to whom the latter is unknown. The sword, with which the Holy Ghost slays the old man, the man of sin, is the word of God, which is the truth.

'By his knowledge' (his truth made known) 'my righteous servant shall justify many.' In this passage, the term, justify, must imply the work of sanctification. For in the sight of God none can be justified but the righteous. And in the same sense and manner in which men are justified by the knowledge of Christ, they may also, be made righteous by his death, his resurrection and his blood. Not directly in either case, but collaterally and connectively. The office of the Son of God was to bear witness unto the truth. In executing this office, he lost his life, shed his blood, became the prisoner of death; from whose dominion he obtained enlargement by his resurrection. And by the resurrection of their Lord, are believers in him 'begotten again to a lively hope.' The resurrection of Christ, who is declared to have been raised for the justification of his people, does not, perhaps, save them, in the same sense in which they are saved by his death or blood; neither do his blood and death save them in the same manner as his truth. The latter, truth, is the immediate agent in the work of putting away sin. And in the ministry and dispensation of this truth, the Lord Jesus sealed it with his blood. This, then, appears obviously to be the sense, in which the blood of Jesus Christ cleanses his people from their sins. Not by its expiatory virtue, but by its moral—becoming identified, in its influence, with truth; the truth as it is in the Gospel which brings salvation; which teaches and persuades men to deny ungodliness and to live sober, righteous and godly lives.

What were the obstacles which hindered the happiness and salvation of mankind? Our Orthodox brethren say there were two; first, the sinfulness of men's dispositions; and second, the satisfaction requisite to be made to the justice of God. Two works, therefore, say they, were to be accomplished; 1, to propitiate the heart of God; and 2, to persuade the hearts of men; the work of atonement, and the work of repentance. But as the Scriptures are silent upon the subject of making satisfaction to God's justice, and as they comprise the whole Gospel of Christ in the doctrine of repentance and consequent remission of sin, we conclude that the whole difficulty to be surmounted in giving life to the world consisted in bringing men to a right state of mind; in persuading them to become reconciled to the obedience of God's holy law. The blood of Christ, then, does not save by expiating the guilt of man, but by bringing them to conviction and repentance of their sins. The text in Hebrews ix. 13 and 14, is an obvious confirmation of this sentiment; 'For if the blood of bulls and of goats and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your consciences from sin and dead works to serve the living God.' In this passage the same effect (that of cleansing from sin) is attributed to the blood of Christ, as in that from the epistle of John. In the latter, the fact is only stated, without explanation as to the manner of operation; but in the former, the manner is distinctly taken notice of, and explained. 'Cleanse your consciences' (your hearts.) And how? By being a substitute-punishment for sins? No; but by indisposing men to continue in them; inclining men to virtue and holiness. The work of sanctification is here described; not that of expiation. The blood of Christ, therefore, we conclude, saves men by its moral efficacy, not by its vicarious merit.

The blood, death and resurrection of Christ are the cause of men's deliverance from sin by means of the intimate connection they have with the glorious and efficient testimony which he bore to the truth; that truth which is the light and the life of men. He sealed this testimony with his blood. In a manner his blood was the price and the seal of the life-imparting truth to which he so triumphantly testified. In this relative sense, then, is the blood of Jesus, our Lord, the power which purifies the hearts of believers from sin.

But why may not the word, cleanse, signify expiation? It is not the proper term to express that idea. It does not possess that meaning in any other passage of the Bible. In one other passage (Heb. ix. 14,) the act of cleansing is predicated of the blood of Christ. But e, obviously, it does not signify atonement sanctification. The latter, therefore, must ts import in the text, John i. 7. And this rpretation is confirmed by the general tone cripture-sentiment. Our Savior never spake of his own death as being a sacrifice; an expiation; an atonement. If it were such, surely, he could not have failed to have so described it. He calls it a ransom; but a ransom is wholly different from a sacrifice, and has no connection with it. He, also, compares himself, lifted up on the cross, to the brazen serpent of Moses in the wilderness. But this serpent was not a sacrifice of any kind, nor an expiation or atonement. It was an object for the contemplation and faith of the Israelites, but in no respect, an equivalent for the punishment of their sins.

Our Lord Jesus Christ speaks of his own blood, not as a means of propitiating God, but of giving spiritual life to men. 'Verily, I say unto you, except ye eat the flesh and drink the blood of the Son of Man ye have no life in you.' 'Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.' What he intended by his flesh and blood evidently is, the doctrine he taught; the law he inculcated; the Gospel of salvation which he preached. When believers in Christ are *said* (as they are) in the New Testament, to be justified, saved, sanctified, regenerated, and redeemed, by the blood, by the death, by the resurrection, by the word, and by the life, of Christ; all these forms of expression, essentially, signify one sentiment; the same fact. They import, that Christ is the Savior of men. His whole work was for their salvation. The literal and plain truth is, that the work of Christ, as a whole, is the means of man's salvation. But, by a common figure of speech, the effect is ascribed to the several different parts of this work, as if each part included the whole. And in this large and free sense of words, the sufferings of Christ save men; his labors save them; his love saves them; his cross saves them; and both his humiliation and his exaltation save them.

BETTER DAYS.

When persons have been, like myself, reduced in life, and brought to a state of dependence, it is very common for one and another old friend and acquaintance to say, with a tone of pity, 'Ah, I knew her in her better days! I remember so and so in her better days!' Nor is there any impropriety in the expression, in their sense of it. But this I know by experience, that the days of ease and worldly prosperity are seldom to Christians their *better days*. So far from it, that to the praise and glory of God's holy name would I speak it, I have sustained reasons to call *these* my better days—these days and nights of pain—these days in which I am visited with an incurable disorder—these days of frequent anxiety from various quarters—these days of almost absolute confinement and solitude, are not only my *better* but my *best days*; because the Saviour condescends to be more present with me in them; to manifest himself as he does not to the world; to stand by my bed of affliction and speak kindly to my heart; because I am taught by afflictions and enabled by grace to cultivate the life of faith; which is as superior to the life of sense as the heavens are higher than the earth; and that, even in so very small a measure as I have known it.—*Mrs. Hawkins.*

FOR THE REGISTER AND OBSERVER.

COMMUNION.

While indulging in a train of thought suggested by partaking the sacrament, the question forced itself upon my mind, 'what would be the impression made on a person from some other sphere by witnessing a band of Christians around the communion table? He might say, why do these persons meet together to eat this bread and drink this wine? 'They are commemorating the life and death of their Savior, of him who was sent from Heaven to teach them about a Father and God, to endure for their good the severest sufferings, to die on a cross, and after death to rise again to bring immortality to light. And thus they come together to quicken their memory of him, to increase their gratitude and to grow more and more like him.' 'This is delightful,' the stranger would say. 'Let us follow some of those who have partaken. Their homes must be heavenly.'

We leave the house of God in company, and go with one whom we had observed in the church, and who had very favorably impressed us by the gentleness and sweetness of her countenance. She went to a house, where every thing though elegant was simple. My companion grew more and more animated, his features seemed alive with joy. The harmony of all about us with the impression already made was delightful, and we both in silence prepared for still greater happiness. The young lady opened the door, and a rosy smiling child came bounding to her, lisping, 'sister.' We looked expecting to see arms extended to embrace the little one. But the child turned away sobbing, and with a distressed look, which touched our very hearts. My companion seemed almost bewildered, but receiving no explanation from me, he followed the lady into a room. The rosy-cheeked girl had gone before us, and was now standing with her head buried in her mother's lap and sobbing as if her heart was breaking. The sister, *who had partaken of the communion*, without noticing the grieved child, went to the sofa on which were sitting two children, a boy and girl, who immediately moved away as she sat down. My companion's eye I noticed was directed towards her, and he seemed almost breathless with anxiety to hear her speak. 'Well, mother, I wish you could have heard our minister preach to-day; such a sermon I never heard before. Such a sing-song, drawling tone. Oh, I do wish we might have Mr ——. He has such a fine voice, rolls out his sentences so smoothly, and such beautiful sentences too. Then he has such figures; why, mother, his people never hear him without being in as great raptures as ever an audience were at a theatre.' Then she commenced a description of the appearance of this and that person, whom she had noticed at church. In the mean time her father who but lightly regarded religion, though a kind-hearted parent, had come in, and stood listening to his daughter. As she went on from one topic to another, with her face disfigured by a frown of peevishness, his countenance exhibited a strange appearance of scorn and pain. After listening for some time, he said, my daughter, is this the effect of your religion? Do you have no better feelings from partaking of the communion.' Why, little regard as I have for religion, I never would have spoken about your minister as you have done. Though I do not go to church, I respect him for his simplicity and sincerity, and for his untiring benevolence.' The daughter answered petulantly, her conscience evidently reproaching her. I venture to assert that she in her better moments had often wondered at her father's aversion to religion. Oh why cannot Christian professors see that a temper uncontrolled by religion, and a conduct at variance with their professions, do most deadly injury to the cause of Christ?

And what had been the appearance of my companion all this while? I had observed him closely, and he seemed deeply distressed. His eye was steadily fixed for a time on the beautiful, rather *once* beautiful girl, for now to him her beauty had disappeared, but at length it turned from her to the lovely little child who had so much interested us, and as it rested on her his countenance again brightened up with joy. For while he was looking at the girl, her brother, a ruddy fellow of five years had gone to her and gently putting his arms around her neck, had kissed away her tears, and the little girl forgot her pain and kissed him in return. My companion's eye sparkled, and turning to me he whispered, 'that dear little boy must have partaken of the sacrament.'

We left the house and walked in silence. After going some distance we came to a low small building, whose door stood partly open. My companion stepped in and I followed. On a bed in the room was lying an aged woman much emaciated and apparently in great pain. Near her stood an elderly gentleman and a young lady, both of whom we had seen at the communion service. The young lady was bathing the sick woman's head, and the gentleman was speaking some truly Christian words of consolation to the sufferer. The gentleman and lady soon left and we went with them to their home. This was equally neat and elegant with the house we first visited. Here too were a number of young children who gave and received a hearty welcome. The father and daughter gave to the mother a glowing account of their beloved preacher. 'Mother, it does seem to me as if our good minister must have lived with Jesus, he gives such touching descriptions of his life and death. He is almost too good to remain on earth. I think every communion Sabbath, that it may be his last, and that before another he may be with Jesus in reality.' 'My daughter, have you seen Mrs. ——?' mentioning the name of the sick woman whom we had seen. 'Yes, mother, Mrs —— is so patient and resigned and truly pious that I feel that there is no place to which I can go to find a more complete living out of our religion than to her room.' My companion now left me but he also left a look of heavenly happiness not to be forgotten. We had indeed now seen a Christian family, a father whose heart was in Heaven, a mother who felt with him, and a family whose conduct gave rich proof of the power of our blessed religion. H. H. J.

Dr. Ripley. We learn from the Yeoman's Gazette, printed at Concord, that on the 10th Nov. Rev Dr. Ripley preached his 60th anniversary sermon. The writer states, that although now in his eighty-eighth year, he appeared before his people in apparently good health, with his natural force, scarcely abated, and an almost youthful fervor of feeling. It was a solemn and a tender scene even to the stranger. He addressed, he said, the third generation of those who settled him.—But one is now living, who was then a voter. He had attended the funeral of their grandfathers, solemnized the marriages of their fathers, and impressed the holy seal of baptism on the infant brows of almost all present. He had rejoiced with them in prosperity, and wept with them in adversity. As he alluded to these events, in tones trembling, and sometimes impeded with emotion, it was deeply impressive.

His text, with which he closed with great effect, was that beautiful parting benediction of an aged apostle, a sermon in itself; —Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.'—The impression made by this occasion on many hearts will be long remembered.'—*Salem Gaz.*

Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate, sacred deposit; and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness. The joys of sense, even the most lawful of them, are agitating, tumultuous, and unsatisfactory. The joys of the Spirit are calming, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate, lower, and impoverish the soul. The joys of the Spirit ennoble and enrich it.—*Cecil.*

FOR THE REGISTER AND OBSERVER.

During the last few weeks an Englishman of some talent and pretension, has delivered four lectures, upon Palestine, at the Marlboro' chapel. When I had concluded to attend them, it was whispered in my ear, that the Honorable gentleman possessed a fervid imagination—had a perfect command of language,—and a great extent of Biblical information,—but no one said, that his judgment might be relied on, or his statements implicitly credited—on the contrary, the general impression appeared to be, that this 'fervid imagination' clothed the land of early interest, of subdued associations with a roseate garb, or lent to the varied charms of Oriental landscape, the fanciful attractions of the kaleidoscope,—that this ready flow of language concealed many inconsistencies in his narrative, and that his rapid connection of corresponding passages of Scripture, added to his happy and effective manner, were the magnets which collected his audiences.

The subject is one of intense interest, to the Christian and the philosopher. Around the land where the prophets of God, told an enthusiastic and poetical people, of Almighty love and justice, where the Imperial psalmist tuned his harp, where Solomon reigned in peaceful glory, where Jesus of Nazareth, was born and died—hang the soft illusions of romantic story the glowing draperies of youthful fancy, and all the endearing associations of infancy—but we have been taught if I mistake not—to consider the land of the Israelites, as scourged by the visiting of Almighty wrath. If not like Tyre and Sidon, devoted to the unceasing war of elements, we believe it to have equally excited Divine indignation; and we have learned to deem it desolate and barren,—but slightly irradiated by the golden rays of its departing glory.

Yet every man feels, that could he plant his foot upon Judea's soil, or touch with reverent hand, the rock of Calvary,—that emotions purifying and exalting in their influence would agitate his soul, and restore to him, that awful sense of responsibility which belongs to him, as an immortal being.

I listened then, with lively curiosity with impartial attention, to the lecturer's descriptions, and I returned from the chapel, with the conviction that I had wasted my time, in listening to one who contradicted the assertions of all preceding travellers—who maintained that the Holy Land, was still pregnant with the latent sources of commercial wealth—was still as beautiful, as fertile, as when it was offered to the Israelites,—a land overflowing with 'milk and honey and abounding in corn, wine and oil.'

Galilee, he said, with a little labor, would produce wheat and cattle in sufficient quantity to support the whole population of Palestine, were it as great as in the days of its greatest prosperity, while the rich soil of the valleys in Samaria, was such as the olive loved to nestle in, and to its sunny and terraced hill-sides, the vine clung lovingly, while its fruit acquired a flavor unknown to it in other lands; amid the rocks of Judea too, the trunks of the aged trees, distilled honey, richer than that of the far famed Hymettus, and in such profusion, that its total consumption was impossible.

I started at the temerity of that man, who could so boldly assert, that which seemed, to say the least, improbable—and which was in direct opposition as I supposed to the tales of the most popular Oriental travellers. But I was too hasty in my incredulity, for, upon examining the work of Alphonso Lamartine, a member of the Chamber of Deputies, a poet of no ordinary reputation, who visited Palestine in 1833, I found the assertions of the English *traveller*, corroborated in every essential particular. The *name* of Lamartine was a passport to his work, and in 1836, it had not only been translated into English, but had passed through two American editions. Lamartine was also a member of the French Academy, and his work carries upon its face, the marks of the sincere and truthful spirit in which it was written. In alluding to this, I cannot forbear drawing a comparison between the French and English traveller.

Lamartine reveals himself in his work—his gentle spirit, continually seeks communion with God, thro' the aspirations which his works have excited. He goes to Palestine as a *man*, while the Englishman in every expression of his ideas, pronounces himself the mere *traveller*. The *one* seeks his own moral advancement, and the pleasure which he expects to derive from the sublime in nature, and the desolate in art. The other—that which he may bring away,—which he may collect that will be useful to others, or which will render his society fascinating, to those who have been less fortunate than himself.

Lamartine regards the splendid ruins of art and sculpture, which he meets with, but as an exquisite tribute to that Divine Spirit of Love, which pervades creation, while the subject of this notice seems to consider them but, as wonderful proofs of the power of man. The Frenchman, is poetical because it is a part of his nature, because his emotions are too powerful for his control. The Englishman because he wishes to excite the poetry in the hearts of his audience—to give theatrical effect to his easy manner. The language of the one is tinged with a sadness which renders it peculiarly attractive to feminine ears, while it expresses in a high degree the purity and loftiness of the writer's soul; while the soft tones, and oratorical flourishes of the other, are but graceful additions to his delivery. In one word, the Frenchman lives apparently for the world within him, while the Englishman seems to think only of the world without. Yet each holds a responsible situation in the government of his native land, each has become the theme of public censure, or applause—the one through his pen—the other through his familiar lectures—and each by his testimony, confirms the statement of the other.

To return to the Holy Land, that land

'Whose very weeds are beautiful,
Whose wastes more rich than other climes' fertility.'

Lamartine himself expresses his surprise that it had been represented to him, as barren and unfruitful, when its very plains are decked with bouquets of the richest hue,—when the yellowish rocks of Mount Lebanon, are hidden by flowering vines and green mosses. He is agreeably surprised by its luxuriant vegetation, and frankly avows his perfect readiness to live and die, in the midst of its loveliness and verdure, thinking that many travellers have judged Palestine, by the road between Joppa and Palestine, which is rocky, and devoid of objects of interest to the traveller.

He deems a moral regeneration of the inhabitants the only requisite for its prosperity, and he agrees with the English lecturer, to whom I have referred, in thinking that as soon as they are awaked from the indolent and listless dream, Palestine will resume her rank among nations. I am happy to have it in my power, to render this justice to the subject of this notice, and I wish it were in every traveller's power to clear himself as easily, from imputations of a similar nature. C.

FOR THE REGISTER AND OBSERVER.

RELIGIOUS CULTURE IN SCHOOLS.

Mr Editor,—In your paper a few weeks since there was an account of the 'Education Convention in Boston.' It struck me from the perusal of that account, that there is, probably, much error and no little prejudice in the minds of the community on a topic of great importance, and which, apparently, is to be one of increasing interest for some time to come. We refer to the subject of moral and religious instruction in the Common Schools of our Country. A few facts and suggestions on this topic therefore may not be out of place at the present time, and may serve to throw some feeble light where much seemingly is to be required.

At the meeting referred to, a resolution was offered in substance to this effect, 'that in the opinion of this meeting, it is of the highest importance that the attention of those who have the direction of education should be directed to the developement of the physical and moral powers of our nature; and that this community should be impressed with the conviction that the intellect is not alone to be cultivated.' The fact alone that such a resolution was offered, by an intelligent and distinguished individual of this community, is proof, we must suppose, that as our schools are now conducted, the intellect is cared for alone, while the physical and moral powers of our nature are overlooked or reflected. It is not a little singular that a directly opposite opinion, probably prevails with regard to our Schools in the minds of intelligent men all over Europe. *Cousin* for instance, remarks in his celebrated report on the system of public school education in Russia, 'Primary instruction flourishes in three countries, Holland, Scotland and Germany; in all it is profoundly RELIGIOUS. *It is said to be so in America.*' This opinion is undoubtedly a common one. It is perfectly natural that it should be so. The institutions of this country have for their sole bases *intelligence* and *virtue*. This is known or presumed to be the fact everywhere. Without these a Republic has no arch key or corner stone. Without these it is destitute of its appropriate foundation or support. To secure these therefore, would seem to be the first dictate of common sense and self preservation. But in fact while our systems of education have been carefully adapted to secure the one, the other has been left entirely out of view. The instruction of the mind with a view to make an *intelligent* population is the sole object at which our whole preparation and expenditures, aim. Moral training *as such*, and Christian or religious instruction in any direct manner is sedulously excluded from our schools. The course pursued is exactly that which was suggested as the true one by a Reverend speaker at the Convention. 'He did not come there' he said 'to suggest any thing; but if the object was to satisfy all these conflicting views and feelings (sectarian) he knew of no way in which it could be done but to *abolish all religious teaching in the schools*, and to make the object of the School, viz. to teach reading, writing, &c. as *exclusive* as the object of mechanic shops in which the boy is placed to learn a trade,—and leaves the moral and religious culture of the pupils to parents, and ministers, and Sunday School teachers.' This conflict of religious feelings and opinions, has in fact, long since driven from our Schools, whatever teaching there might have been, which had a direct bearing upon the moral or religious culture of our nature. 'In regard to moral instruction' says the Secretary of the Board of Education in his first annual Report, 'the condition of our public Schools presents a singular, and to some extent at least, an alarming phenomenon.' This 'alarming phenomenon' is no other than the exclusion from our Schools of all moral or religious instruction through the use of manuals or the agency of teachers. The law very properly forbids the use of any books 'calculated to favor any particular religious sect or tenet;' and the same feeling which led to the adoption of this statute provision, has probably prevented Committees from the introduction of any manuals on the subjects of Ethics or Natural Religion to which the same objection does not apply. 'Independently therefore' says Mr Mann 'of the immeasurable importance of moral teaching in itself considered, this entire exclusion of religious teaching, though justifiable under the circumstances, enhances and magnifies, a thousand fold, the *indispensableness of moral instruction and training.* * * * Hence it will be learnt with sorrow that of the multiplicity of books used in our Schools, only three have this object in view; and these three are used only in *six* of the two thousand nine hundred and eighteen Schools, from which returns have been received.' Hon. James T. Austin in the Convention before adverted to, speaking on this subject makes the following remarks: 'In regard to moral and religious instruction, he quoted the language of a distinguished individual, who said, that 'the march of mind, not controlled by moral power, was but the *rogue's march*,' and he had had occasion to observe in the course of his professional duties, that, with the increase of the intellectual powers, there had been an increased tendency to crime, —not always boldness in crime, but craft, fraud, and subtlety; and without the control of moral principle, intellectual education is the greatest of curses. * * * Let us follow the example of our fathers then, by giving our young men, moral as well as intellectual power.'

An able writer in a recent number of the American Quarterly Review says—'Now we venture to affirm with great confidence, that the common-school system, as it is called, as at present administered in this country, is emphatically *a failure*; and that not one in twenty of the boys and girls, who attend upon it, is educated as the public good, nay, as the *public safety* and his own individual usefulness and happiness require him to be educated.'

The object at which we have aimed in these remarks is to indicate the present condition of our Schools in relation to their culture of the moral and religious faculties of our nature. Proof perhaps was unnecesary in order to satisfy any one of the absolute neglect which prevails in them on this important branch of true education. All our systems aim at nothing more as it will be allowed by all than to give to these pupils a certain modicum of *intellectual* training. Moral and religious culture is left entirely out of the question. Is this right? Is it so in other countries? Can it not be remedied in ours?

It will be our purpose in one or two other communications to show what is done in other countries on this subject; and what are the opinions of distinguished individuals of all classes and of all sects in our own country, as to what can and ought to be done here, without any interference with the peculiar views and feelings growing out of the conflicting sects and parties with which our community is unhappily divided. G.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 8, 1838.

Our Readers will remember that we recently published an abstract of a communication from a correspondent of the N. Y. American, which contained a letter from J. Grahame, Esq, of Europe, author of a history of the United States, charging George Bancroft Esq, our celebrated American Historian, with unkindness, for making the following note, upon the 64th page of the second volume of his History of the United States.

'On Clarke, see Backus, i. 44; Allen's Biog. Dict. The charge of '*baseness*' in Grahame, i. 315, ed. 1836, is Grahame's own invention. His enemies in Massachusetts disliked his (Clarke's) principles and his success; they respected his fidelity and his blameless character. Grahame is usually very candid in his judgments.

Our motive in publishing the extract from the N. Y. American, was not only to furnish our friends with an interesting account of Mr. Grahame and Botta, but also to elicit a reply from Mr. B, or some one of his friends that might set the public right in regard to the matter in controversy betwen the two historians.

We never entertained a doubt of Mr. Bancroft's accuracy and fairness, and were convinced that he had no deficiency of proofs to substantiate and justify whatever statements he had made in his history.

The end that we expected and desired, has been answered. Some friend of Mr. Bancroft has published in the Morning Post of Dec. 4, an elaborate refutation of the charge of Mr. Grahame.

As in duty bound, we lay before our readers the most important points which the writer in the Post has urged to prove the justice of Mr Bancroft's language concerning Grahame.

That Mr Grahame HAS "blackened the character" of Clarke, the following passage, to which Mr Bancroft's note refers, and which stands in Grahame i. 315, distinctly shows:—

"The restored monarchical government was proclaimed with eager haste in this colony [Rhode Island]; and one Clarke was soon after despatched as deputy from the colonists to England, in order to carry their dutiful respects to the foot of the throne, and to solicit a new charter in their favor. Clarke conducted his negociation with a baseness which rendered the success of it dearly bought. He not only vaunted in courtly strains the loyalty of the inhabitants of Rhode Island, of which the sole proof he could give was, that they had bestowed the name of King's Province on a territory acquired by them from the Indians," &c. &c.

The person referred to by Grahame, was Mr John Clarke—from 1651 to 1663 agent at the British Court for Rhode Island—one of the self-sacrificing patriots of his time—and the authorities we shall cite in the sequel will enable the reader to decide whether Mr G. has "*falsely* blackened his character" or not. Knowing Mr Bancroft to be unwearied in research, and seldom wrong in regard to historical truth and data, we have taken sufficient interest in this matter to consult all the authorities to whom Mr Graham especially refers as his guides—as also all others from whom any light on the point at issue could be expected—but unfortunately for Mr Grahame we do not find that any of them sustain him in the charge of "*baseness*" against Clarke. On the contrary, they go together in supporting Mr Bancroft's commentary on the charge.

The manuscript records of that time testify to the character of Clarke. The full instructions of the General Court to him, form one of the most beautiful documents of colonial diplomacy extant: they are single minded and honest; and must extort admiration from all who read them. They are printed in Mass. Historical Collections, xvii, 85, 87, and in Elton's edition of Callender. But we understand from a friend that Mr Bancroft used the manuscripts, as he does always when he can obtain them. At pp. 239, 240 of Elton, will be found Clarke's new commission, and a manly document it is—loyal, but not servile. Mr Grahame is not only in error, touching Clarke's conduct of the negotiations, but also in regard to the negotiations themselves. If he will more closely consult any of the leading authorities, he can learn that the negociations in 1662, respecting the Narragansett country, (or King's Province, as it was afterwards called,) were not with Massachusetts, but with Winthrop, the agent of Connecticut, and are entirely free of fault. The documents on these points are simple, direct and without malice against any one. They all prove in Clarke a loftiness of purpose, and a spirit of perseverance, worthy of the result, which was the charter that is still the basis of government in Rhode Island. But let us look more carefully at some of the leading authorities which undoubtedly prompted Mr Bancroft to write the note so offensive to Mr Grahame, and which lead us to believe with him that Mr Clarke was true to every duty.

First, then, there is CALLENDER, who makes frequent mention of him, and always in the most favorable terms. [See Callandar pp. 2, 16, 21, 29, 45, 52, 62, 63, 93.]

We may next cite SAVAGE, the editor of Winthrop, i. pp. 271, 272. The accurate Savage closes his careful note with the remark, that "the article *Clarke, John*, in Allen's Biographical Dictionary is the best in that laborious work." And what says ALLEN? In the Dictionary referred to, he says, "Clarke's life was so pure that he never was accused of any vice which has left a blot on his memory. He possessed the singular honor of contributing much towards establishing the first government upon the earth which gave equal liberty, civil and religious, to all men living under it. He left his farm in Newport to charitable purposes; the income of it to be given to the poor, and to be employed for the support of learning and religion," &c. &c. Here is certainly no evidence of "baseness." Does not the testimony completely reverse the dark picture by Grahame?

Again: BENEDICT in vol. i. p. 469 of his General History of the Baptists, says, "Mr Clarke's character as a christian, was unspotted."

And again—Professor Elton, Vice President of the Rhode Island Historical Society, at pp. 211, 212, of his Appendix to Callender's Century Sermon, pays Clarke the following just tribute:—

"He was courteous and amiable in all the relations of life, and an ornament to his profession, and to the several offices which he sustained. His memory is deserving of lasting honor for his efforts towards establishing the first government in the world, which gave to all equal civil and religious liberty. To no man, except Roger Williams, is Rhode Island more indebted than to him. He was the original projector of the settlement on the Island, and one of its ablest legislators. *No character in New England is of purer fame than John Clarke,*"

"——All his study beat
To worship God aright, and know his works
Not hid, nor those things lost which might preserve
Freedom and peace to men."

Such is some of the unimpeached and unimpeachable testimony to the unblemished character of the gentleman to whom Mr Grahame imputes baseness of conduct in the discharge of a public trust. We are surrounded with clouds of strong witnesses; but will cite only one more. It is BACKUS, a most accurate and conscientious man, who, for exactness, uprightness, and patient research, stands in the front rank of American Historians. We quote from his History of New England, vol. 1, pp. 439—442. His testimony seems to have been almost purposely prepared sixty years ago for the present case.

We cannot conceive it necessary to cite any of the additional authorities that stand around us on either hand, in corroboration of the spotless character of Mr Clarke. No where can we find a letter of proof to support Mr Grahame in his singular accusation.

Mr Grahame has not only erred in regard to Mr Clarke's public conduct, but in the single paragraph that we have quoted from his work, there is a host of other errors.

There is here subjoined in the Article from which we copy abundant testimony to prove that this assertion with regard to Grahame's other inaccuracies is well founded.

The writer in the Post thus concludes his remarks.

We know that Mr Grahame discovers greater severity in the word "invention" than was intended—for we are entirely satisfied that the object of Mr Bancroft was rather to correct a matter of history than to injure personal feelings. In proof of his cordial regard of Mr Grahame in time past, we have been shown the twelfth volume of the American Quarterly Review, published six years ago; on the 430th page of which is the following passage from Mr B.'s pen:

"The partialities of Mr Grahame are always with the colonists. He traces the progress of the colonies with the fond admiration of a philanthropist, and delights to exhibit their conduct in an honorable aspect. He has understood the faults and done justice to the lofty virtues of the Puritans, with the exception of one or two remarks which charge our neighbors of Rhode Island unjustly with pusillanimity, and a concession of the merits of Penn in terms too much qualified, and with insinuations which imply unwarrantable selfishness and injustice; with these exceptions, Mr Grahame has given no cause of complaint from a want of readiness to acknowledge the merits of the founders of our States."

THANKSGIVING.

This annual festival is justly becoming, in the reflections of the good, the topic of more and more importance. As a religious community, it is honorable to our character; and as a nation, its extensive prevalence could not fail to do us honor, as well as benefit.

For several years it has been a happy and

marked coincidence, that many states, or their executives rather, have concurred in the designation of the day; so that thousands of worshippers, in their temples of religious service and in other places, could be animated with the reflection, that many hundreds of thousands, nay, actually millions of their fellow citizens, simultaneously convoked, to render thanksgiving to their great and common Benefactor, the God of the whole Universe. Now, pardon here, gentle reader, from a humble individual clergyman, the following

Suggestion:

Why not aim at this coincidence on a larger scale? Why not favor, and promote, and extend it, till all the stars that compose the Constellation of our country, shall join the noble concert, singing and shining together like those in the heavens of God?

It is only for the people to favor the sentiment, and it is done. Worthy of us as a nation, would it be, while its proper influence would tend to make us only worthier of it.

The executives of several states have already coincided in the designation of Thursday, the twenty ninth instant, for the present year. This seems indeed a very proper selection. The last Thursday in November, or the first in December, would, probably, best suit the whole nation. It would keep the nationality of our character, cement our Union, and illustrate its noble motto—*E pluribus unum:* and thus God would be acknowledged the Protector and King of our Republic. CLERICUS AMERICANUS.

—*N. Y. American.*

The suggestion of 'Clericus Americanus' is a good one. We wish that it might not be ineffectual. We profess to belong to the number of those who love and venerate our New England Festival; and have regarded with peculiar satisfaction the various indications which have of late appeared in different quarters, that increasing value and interest are becoming attached to its celebration.

The God of our Fathers, the Guardian of our republic, and the Giver of all blessings deserves a united national expression of our gratitude, dependence and praise.

THE DROWNED BOY.

We have received the following letter from a Gentleman in Medford. To say that its simple tale is peculiarly affecting to us, and that the coincidences which it relates are singular and significant, will be, we are sure, but to express the common sentiment of our readers. We regret that we have not space left sufficient to allow us to comply with our friend's request.

Mr Editor,—May I ask of you the favor to republish those beautiful lines, The '*Drowned Boy*,' which appeared in your paper of the 24th ult. This request is made by a friend of an afflicted family to whom those lines are at this time peculiarly applicable.

Henry Ware, son of Samuel P. Heywood—a beautiful and promising child of six years of age, was drowned in this town, on Friday last. The day previous, the deceased accompanied a playfellow of the same age, to carry the Register which contained these lines to the house of a gentleman, situated within a few rods of the spot where he fell into the river.

The current, being strong the little sufferer floated on the surface nearly fifty rods, before he sank.

By this sudden dispensation of our Heavenly Father the parents are deprived of an opening blossom of promise and hope. The day previous to his death he repeated his Sabbath School lesson, and expressed a satisfaction that he was all prepared for the School on the next Sabbath—the day that consigned him to the dark and silent tomb. K.

Medford, Dec. 6th.

We learn that Rev. Mr Brooks of Hingham has recently delivered a Lecture on Education, in Hartford, Connecticut, before the Young Men's Institute. It is highly spoken of.

There is on our last page a very interesting sketch of the life of Fulton, whose beautiful and noble character, and remarkable genius render him one of the bright jewels of American Biography. His voluntary and generous offering of the first fruits of his industry and talent to his mother, is one of the fairest ornaments of his fame.

No one can read the following paragraph without delightful emotion. The spirit of Christianity is nowhere exhibited more strikingly amongst us, in its miraculous and benignant influence, than within the walls of the Worcester Lunatic Asylum. The shadow of Jesus passes over the cell of the unfortunate insane and the demon leaves its victim, and the distracted soul is calm. God be praised for the glorious evidence of the omnipotence of love that is exhibited in this institution. Truly Christ does not preach in vain to the 'spirits that are in prison.' We will, we must, have hope of man, degraded, wretched, as he may be, when we think what an infinite and almighty energy God can exert for his salvation and Christ has made to bear upon him for his redemption.

THANKSGIVING IN THE STATE LUNATIC HOSPITAL, AT WORCESTER. (Extract of a letter from the Superintendent, dated Nov 30, 1838.) 'We had a most splendid Thanksgiving yesterday, a fine discourse from our Chaplain, Mr Ray, excellent singing. The Proclamation was read. By the way, please say to His Excellency, or the Hon. Secretary of State, that they forgot our Parish, and sent us no Proclamation! But, our good friends sent us one, and our people were greatly pleased. After meeting, with which all delighted, came the dinner. Thirty turkeys, and fat goslins—think of that! and q. s. of poultry of minor sorts; puddings, pies, &c, &c. No wine or strong drink. The license law has been in full force, in this Hospital, for nearly six years. I leave for you to judge whether, in this respect, *we* are crazy, or the rest of mankind. After the feast was over and evening came, then came also the dancing. One of the long halls was decorated and lighted up, and three players upon the violin, all from our family, appeared, and theu the dancers. The company assembled could not have been much less than one hundred, some to join in the sport, and others to witness it; at nine o'clock, all returned to their apartments, satisfied and happy. In half an hour the Hospital was as still as a sepulchre, and today every body is delighted with the excellent Thanksgiving.'—*Trans.*

Two Obituaries are unavoidably postponed.

(Extract from a letter to the Editor.)

MINISTERIAL LIBRARIES.

From several communications in the Register and from other sources I have had my attention called to the subject of Ministerial Libraries, and think so highly of the plan that I have resolved to establish one in my parish. The Library is to be the property of the Society, to be kept by the Minister for his particular benefit, to be used by him as if it were his own, except the disposing thereof. To our Country Ministers and Country Parishes, these Libraries may be of immense importance, and I wish there might be one established in every Society in our Denomination.

We are gratified to learn that the Church and Society in Chambers Street, New York—formerly under the pastoral charge of Rev. William Ware, has extended a unanimous call to Mr Henry A. Bellows, a graduate of the Divinity School at Cambridge, and who more recently ministered as an Evangelist to the Unitarian Society at Mobile.

Mr B. has accepted the invitation, and the ordination is appointed to take place in the early part of January next.

(From our Correspondent at Washington.)

Washington, D. C., Dec. 1st, 1838.

To the Editor of the Christian Register.

Sir,—To a stranger visiting this city for the first time, and unacquainted with the political movements of the place, few topics present themselves which could be supposed to interest the general reader. Congress not having as yet assembled, he news-writers are busy, rather in forming conjectures, than in recording facts. Speculation is rife as to the election of a clerk to the House of Representatives, in the place of the late Mr. Franklin, though I cannot see that it will afford a sure index of the actual character of this session. Next to this comes the subject of defalcations on the part of public officers, a subject furnishing ample scope to the pens of partizan writers, but one too ominous to be made the ground of mere party writings, or a mere agent for effecting political changes. It is too pregnant with mischief to the morals of the community. It is an evil which all true and good citizens, of whatever party, should unite in denouncing and correcting; and I am happy to state the probability, from the tone of the public papers, that these misdeeds will not pass without notice or censure.

This city presents some singular appearances, and among the most singular is a display of aristocratic circumstance and state. It would seem almost preposterous that a plain republican should be riding about with his coach and four, and with servants in livery: yet such a display have I seen in this city. To be sure a love of display is a natural concomitant of the possession of wealth; but when a person reflects upon the very moderate estates of gentlemen in this country compared with those of the old world—upon the shifting nature of property and the rapidity with which the largest estates crumble—upon the ridicule or contempt with which the representatives of monarchical governments must view such idle imitation, he would readily suppose that few would be so vain as to gratify their inclinations in this way. The folly of such expenditures will appear the greater when we are told, that the city has, till within a very recent period, been deeply involved in debt; that the burden of taxation weighs heavily upon the owners of real estate; and more especially when we are told that most if not all the religious societies here are embarrassed by the want of funds—a singular fact when we consider how many societies have been organized within no great length of time.

This leads me to remark, that the Unitarian church has been closed for the last three sabbaths, whilst undergoing repairs. It has been much improved by what has been done. It will be re-opened tomorrow, when I trust I shall have the satisfaction of seeing a goodly number waiting on the ministrations of our friend the pastor, who is devoting himself zealously to his labors, and patiently and manfully tasking himself to double duties, in order that he may continue his services to his people. The means of the society are not commensurate to the importance of the station. Their pastor ought to be able to devote himself entirely to his flock, without wasting his strength during the week days in labors foreign to his profession. This is an important station for the diffusion of truth. There is, perhaps, no spot in the Union where more might be done for the dissemination of our religious faith, for building up the kingdom of the Redeemer, and I trust our friends at the North will never lose sight of this fact.

Perhaps in the course of a few days matters of more stirring moment will solicit our attention. I would only add a word upon this climate. Whilst it has been unusually cold at the north, it has been no less so here. The last two sabbaths were marked by falls of snow, which, however, did not remain long on the ground. Every one is remarking upon the unusual severity of the weather.

Your friend, VIATOR.

At a Convention assembled at Hartford, for the purpose of introducing some improvements in elementary instruction, Governor Ellsworth was chosen President of the Society which was organized on the occasion. The lecturer invited for addressing the Convention was Rev. Mr Brooks, who spoke in both days about six hours, with much effect.

MISSIONARY EFFORTS.

We have received a Sermon, bearing this title, which was preached at Hallowell, Me., September 26, 1838, before the Maine Convention of Unitarian Churches, by Jason Whitman, Pastor of the Second Unitarian Society, Portland, and published by request. It is a sound, and timely discourse. We hope it will, in its present or some other form, have an extensive circulation.

The American Mechanic. By Charles Quill. Philadelphia: Henry Perkins, Chesnut Street. Boston, Perkins & Marvin.

This volume is a collection of forty six Essays upon various subjects, that are interesting and important to Mechanics.

We have read several of them with much pleasure. They are written in a lively and familiar style, and inculcate excellent morality in a manner that will cause it to be remembered.

The book is enlivened by several biographical anecdotes.

The Young Husband, or duties of man in the marriage relation By Wm. A. Alcott, author of the Young Wife. Boston, George W. Light, 1 Cornhill. 1839.

This is a worthy partner for Dr Alcott's Young Wife, and a valuable member of his large and growing family of books.

Mamma's Lessons for her Little Boys and Girls, in two parts. With numerous copperplate engravings. First part. A series of Lessons in words of three or four letters. Fourth American Edition. Salem, published by W. and S. B. Ives. 1839.

A very pretty little book for young children. None has better pleased our own.

OBITUARY.

(From the Daily Advertiser and Patriot.)

ON THE DEATH OF A FELLOW-STUDENT.

Brother, why should we mourn for thee?
Thy joyful soul has taken flight;—
Ransomed of God! By Death made free,
Thy spirit soars through realms of light!
Thy mind, its earthly trials o'er,
Mounts upwards to Eternal Day!
Brother, we mourn, that never more,
That mind will cheer us on our way.

Wherever Nature met thine eye,
She found in thee a poet's heart;
The streams and flowers, the earth and sky,
Did each—mysterious joy impart;—
Within thy breast the calmest thought,
Was mingled with the fire of youth;
While both with christian faith were brought,
To aid the holy cause of truth.

It was thy hope through coming years,
To tread the path the Savior trod;
To join with ours, thy prayers and tears,
While bearing up the ark of God;—
To gird thine armor on for strife;
To count as gain each earthly loss;
To break, for souls, the bread of life,
And stand a Herald of the Cross!

But thou hast gone;— Thy task is o'er;—
Thy mission on the earth is done;—
Thy soul is blest for evermore,
Its crown of righteousness is won;
Freed from all mortal doubts and tears,
God's holiest truths thy powers employ;—
Brother, we meet our loss,—with tears,
But dwell upon thy bliss,—with joy.

Cambridge, Nov., 1838. R. C. W.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I take the liberty to ask a space in your columns, to record some memorial of a good man lately departed this life. Your readers have perhaps seen a passing notice of the death of Mr Micah Stone of Framingham, aged 40; and it seems due to the memory of one singularly worthy, and beloved, that his name should not pass away with his honorable and useful life.

Mr Stone filled a station in society to which few attain, and which few fill more worthily and conscientiously. With a mind not naturally superior, except by its intuitive good sense, and a correct judgment, and with no other advantages of education, than such as are shared by all, in the common schools of New England, he yet rose by honorable industry and a cautious enterprise, united with great uprightness, purity and benevolence of heart, to stations of honor and trust and commanded at length an almost unbounded confidence and esteem, with all who knew him. Few men, perhaps at his age, have exemplified in more happy union, the qualities, which are in our day demanded in the good man of business. Few, it is certain, ever reach so amiable a rank in the affection and confidence of an entire community.

It is in his character as a citizen, as one holding a responsible position in society, that his friends esteem his example deserving of notice and his name worthy of special commemoration. He seemed to regard life less as a boon to be enjoyed, than as a trust to be worthily executed—a duty to be faithfully done. Without the endearments of home and the ties of family, he gave to the world those affections, and cares, and benevolent offices, which otherwise had been confined to a narrow circle. Possessing, abundantly the means, he was never wanting in the disposition, to confer benefits. The poor found in him a sympathising and active benefactor—none repaired to him for counsel or aid, when, if deserved, it was not freely and generously bestowed. Whatever affected the important interests of the community in which he lived, affected him; and he seemed to feel a jealous love for his native town and a pride in its prosperity and honor, which would not allow him to be silent, inactive or penurious, when its essential welfare was in question.

In the religious society of which he was an active and distinguished member, his influence was always enlightened and salutary. It was there, perhaps, that his excellence of heart, his generosity and disinterestedness of character were most auspicious. Rarely was his form missed in the house of worship, never was his hand wanting in its charities, often after disease had wasted his frame, and his attenuated figure inspired alarm and solicitude to every beholder, might he be seen occupying his wonted place in the sanctuary, lest his absence should be misconstrued, or his example, even innocently mislead. For the last three years of his life, he took a lively interest in the Sunday School, of which he became a teacher, and to which he transferred all his characteristic intelligence and fidelity.

It need scarcely be added, that on the general subject of religion, Mr Stone thought and felt deeply, and has afforded another among the many bright and beautiful attestations, we have received in our times of the entire compatibility, of the most profound piety, with the highest activity and enterprise in business. For many months before his decease, he gave evidence to those who shared his confidence, of a depth of feeling and maturity of religious faith and principle, which, now that he has gone, infuse the most sustaining and precious of consolations, in the cup of affliction, and leave to his friends the only regret, that his sudden and untimely death, should have prevented that public profession of his faith and hope, which was the last wish of his heart.

Such in short was the character of one, who seemed to live for himself, only as he lived to others, and to the world, with which he seemed to identify himself—and whose premature demise has cast a gloom over the community in which he lived, and the wide circle of friends who loved and honored him. But the memory of the just is blessed, and though we mourn the passing away of the good, and the failing of the faithful, yet as they lived not to themselves, so to themselves, they die not. Their affections, their virtues, their sweet charities, and benificent deeds, yet live, and shall live, to console, to admonish, to instruct and to animate us.

We ought not to omit to notice in conclusion, that the deceased, has left proofs of an enlightened generosity and public spirit, in the disposition of his estate, which deserve to be held up for the imitation of others, to whom the Providence of God, has given the ability to become benefactors. Mr Stone left the sum of $4000 to the 1st Parish in Framingham, and $3000 to the ancient Academy in that town.

FRAMINGHAM.

INTELLIGENCE.

Congress.—Congress commenced its session on Monday. Our paper goes to press too early to give any account, this week, of its doings. We copy the following speculations &c. respecting the character of the proceedings during the session, from the Salem Observer.

This will, very likely, be a stormy session,—more fruitful of contentious debate than of the adoption of wise measures for the public weal. The old bones of contention will again be thrown into the arena,—and some new ones probably produced;—and fierce and striving spirits able and long winded, are never wanting among them. Sectional feelings are gaining strength in the nation, and will undoubtedly exhibit themselves with increased warmth and acrimony. At the worst the credit of the nation at home and abroad, we hope will be spared by a non-repetition of such outrageous scenes as have heretofore been enacted at the Capital;—that the 'congregated wisdom and dignity' of the nation, though they may waste the people's time and money in a long warfare of words, will not disgrace themselves, their places, and their land, in one single instance, by flying at each other's throats like dogs,—and by a savage spilling of one another's blood.

A New Species of Cloth.—Among the specimens of American cloth exhibited at the recent Fair of the American Institute at Niblo's Garden, New York, was a new species of woollen cloth. There was several pieces in the exhibition, of different textures and thicknesses. The cloth is from the Union Manufacturing Company's mills at Norwalk, Conn and is made, strange as it may appear, without either spinning or weaving, by a process similar to that employed in manufacturing hat bodies. It is without threads, and *finished* on the surface, leaving the body of the cloth perfect and entirely unimpaired by the process of finishing. In manufacturing the wool is put together at right angles, in a web, by a very ingenious patented machinery, with great rapidity and at an incredibly small expense. It can be made of any desired thickness. The advantages claimed for this over cloth manufactured in the common way, are that it is much less expensive, that it is warmer, and that it will last longer. We should judge that this cloth would be an excellent article for overcoats One thing is certain about it, he who wears it can never have a *thread-bare* coat.

The proprietors of this invention feel very sanguine that it is calculated to effect an entire revolution in the woollen manufacture, and raise that branch of our domestic industry to an effectual competition with the foreign market.

Ogdensburg and Lake Champlain Railroad.—A meeting of citizens of the northern counties of New York was held at Malone, some weeks ago, to consider the subject of a Railroad from Ogdensburg to Lake Champlain, take measures to procure surveys, &c. It is said that,

'Ogdensburg, the foot of navigation on the great lakes, from which artificial or land carriage must be resorted to, is from one to three hundred mile nearer to Lake Champlain, Vermont, New Hampshire, Maine, Boston and other portions of Massachusetts, than any other point on those lakes.'

'It is impossible to predict the vast amount of travel on this route, should the Railroad from Burlington to Boston be completed, which it undoubtedly will, in connection with the important link in our own State, making the most direct cut that could be desired between the Atlantic shore in New England and the great country of the western lakes.'

Commerce of Philadelphia.—We are rejoiced to learn that the commerce of Philadelphia, both foreign and domestic, is increasing more rapidly than it has done at any previous period. During the past week in a single day, among the arrivals from foreign countries was a ship from Canton, one from Manilla, one from Calcutta and one from Liverpool, all with valuable cargoes. By comparing the commerce of the present year with that of former years, the increase may at once be seen. It is stated in the Philadelphia Commercial List that in 1835 from the first of January to the 14th of November, the number of arrivals at that port were 3477, of which 388 were from foreign ports. In 1836, during the same period, they amounted to 3645, including 391 from foreign places. 1837, although it was a year of unexampled distress among the mercantile community, the number of arrivals had increased to 6732, 381 of them foreign. This year during the same period, the number of arrivals has been 9705, of which 437 were from foreign ports, including 51 ships from Liverpool.

Maine School Returns.—We have received an abstract of the returns of the Common Schools in this State, for the year 1837, made by the Secretary of State. It appears from the 'Recapitulation and Table of Comparative views,' that the whole population of the State by the Census of 1837, was 473,041, and that the number of scholars between the ages of 4 and 21 years, was 189,297. The Census taken for the distribution of the Surplus Revenue allows 198,170—making 8873 more. The amount required by law to be raised and expended annually, was $159,784 80,—beside the amount of Bank Tax, which, for 1837, was $35,830 88—making the total amount by law to be raised and expended, $195,615 68. It appears, however, by the abstract, that there was raised and expended that year the sum of $221,448 68, being $25,833 more than was required by statute. The Secretary of State remarks:—

'There were 351 cities, towns and plantations, which were required by 'An Additional Act to provide for the Education of Youth,' passed February 13th, 1837, to make returns of their Schools for the year preceding, to the office of the Secretary of State on or before the 20th day of January last.—*Portland Evening Advertiser.*

Common Schools of Connecticut. The following Resolution passed at a Convention in favor of Common Schools, holden at Litchfield in this State, the latter part of October last. The people of Connecticut will, we trust, appreciate the truth of the sentiment it expresses.

Resolved, That as whatever occasion we may have for thankfulness for our peace and prosperity as a people, is to be attributed, in a great measure, under providence, to the virtue and intelligence disseminated through all classes by our common schools; and that as the countinance of this peace and prosperity must depend on the prevalence of that virtue and intelligence, we therefore recommend to the Rev clergy of all denominations to address their respective congregations in reference to those all-important instructions, at the approaching anniversary of thanksgiving.

Great Wealth of the Mississippi Valley.—An idea of the immense productive wealth of the great valley of the Mississippi may be formed from the annexed table of articles shipped down the river during the year 1837, which we take from the Memphis Gazette. It is compiled from authentic sources, and the aggregate value of those products is estimated at $20,000,000.

200,000 bales of cotton, 40,000 hhds. tobacco, 300,000 bbls flour, 150,000 bbls pork, 12,000 hhds bacon, 5,000 hhds hams, 50,000 cwt. bulk pork, 200,000 kegs lard, 50,000 pieces bagging, 50,000 coils rope, 200,000 bbls corn, 400,000 bushels corn, 10,000 bbls beef, 50,000 bbls whiskey, 100,000 bbls coal, 3,000 bales buffa'o robes, 20,000 bales hay, 2,000 packs deer skins, 2,000 kegs shot, 500 bales fur, 2,000 tons pig iron, 500 casks flaxseed, 400 bbls linseed oil, 600,000 staves, 25,000 bbls apples, 3,000 bbls corn meal, 500 casks cheese, 2,000 bbls cider, 800 boxes candles, 25,000 bbls oats, 15,000 bbls potatoes, 300,000 pigs lead.

From China.—The ship Splendid from Canton, has arrived in New York, bringing papers to the 21st of July, a month later than by previous advices. We extract the follwing items of news from the N. Y. Commercial Advertiser:

It appears that the repeated orders from Pekin for the expulsion of the foreign merchants, have not been unnoticed by the British government.—Capt. Elliot the superintendant has declared his purpose to oppose the execution of the edict with all his power, and the Admiral commanding on the East India station has received instructions to cause one or more of his ships frequently to visit China, and he has also been instructed to take an early opportunity of visiting China in his flag ship.

The Imperial government was still fulminating against opium, and the exportation of silver. The Free Press of July 21, contains a long and very curious report on these subjects, recommending that smokers of opium be punished with death, and that other severe measures be adopted to suppress the practice.

The British admiral, Sir F. Maitland, arrived at Tongkoo Bay, in the Wellesly, 84, accompanied by the Algerine—and had been ordered away, as usual, by the Chinese authorities. The Admiral was prohibited from landing at Macao, and from proceeding to Canton; but the prohibition would not probably be regarded with much reverence.

Difficulties, and an angry correspondence, have taken place between the vicory and Capt. Elliott, the British superintendent at Canton. The latter had struck his flag and returned to Macao.—The superintendent refused to communicate with the Viceroy unless allowed to do so directly. The Viceroy required that he communicate only through the Hong merchants. The Viceroy's last document was angry. He complained of 'the vain aspirations' of Capt. Elliott, who, he said, 'displayed a vanity somewhat like that of a craw-fish brandishing his claws as if they were battle-axes.'

MARRIAGES.

In this city, by Rev. Mr. Neal, Mr. William P. Haley to Miss Charlotte H. Phinney.

On Sunday evening by Rev. Mr. Sargent, Mr. Bartholomew Fitzpatrick to Mrs. Elinor Davis.

In this city, by Rev. Mr. Greenwood, Mr Edwin Belknap to Miss Caroline L. daughter of Thomas Haven Esq.

In Duxbury, on Sunday evening last, by Rev. Mr. Moore, Mr. James S. Bruce, of this city, to Miss Lucy Nickerson, of D.

DEATHS.

In this city, Wednesday morning, Mrs Eunice, relict of the Hon Peleg Coffin.

In Andover, Nov. 29, Mr. Jacob Osgood, 86.

In Plymouth, Nov. 20, William, Henry, 10 1-2, eldest son of late Dr. Chandler Robbins, of Boston.

In Medford, Nov. 30, Henry Ware, son of Mr. Samuel P. Heywood, 6 years.

In the Isle of France, June 29, Mr. James Monroe, of the bark Lewis, a native of Concord, Mass.

PRIVATE SCHOOL.

CHARLES WARREN has taken a room in School street, over Mr Samuel Hubbard's office, for the instruction of Children in the usual branches of education.

As the number of pupils will be small, they will be enabled to receive the greater attention.

Please apply as above directed.

dec 8 3t

LADY'S BOOK, *for December.*—The present No. completes the year, and contains articles by Miss Leslie, Mrs Hale, &c.&c. The January No will contain a new and beautiful frontispiece, and aid is promised for the next volume from Mrs Cornwall Baron Wilson, and several English literary ladies, Mrs Sigourney, &c. &c.

Also—Sketches of many of the Authoresses and eminent Ladies of England and Scotland, among whom are Lady Blessington, L. E. Landon, Mrs C. Baron Wilson, &c. They will be from the pen of a recent traveller in that country. $3 per annum. Published by WEEKS, JORDAN & CO.

d8

SCOTT'S POETICAL WORKS, new edition, in 6 volumes, to match the Memoirs by Lockhart.

Mary Raymond, and other Tales, by Mrs Gore, 2 volumes.

Just received by H. P. NICHOLS & CO., 147 Washington street. d8

ALTHEA VERNON, or the Embroidered Handkerchief, to which is added Henrietta Harrison, or the Blue Cotton Umbrella, by Miss Leslie.

Evenings at Home, new edition, with illustrations.

Just published, for sale by H. P. NICHOLS & Co. 147 Washington st. d8

STEEL PENS,—a complete assortment, including some new and very beautiful patterns.

Just received by H. P. NICHOLS & CO., 147 Washington street. d8

PARLEY'S MAGAZINE, for December.—Contents: The Stove and Grate Setter, by H. F. Gould—Charade—Story of Edward and the Parrot—Horatio Nelson, the English Admiral—Black Hawk and Tecumseh—A Visit from St Nicholas—The Happy Christmas—Destruction of a Rhinoceros in India—Gleanings and Recollections, by Miss Leslie—Drawing for Young Children, continued from the last number, with 4 pages of copies for drawing.

The above number completes the sixth volume, and is accompanied with a handsome frontispiece and contents for the whole volume. A new volume will begin with the January number, and will be a good time for new subscribers to commence.

Published by WEEKS, JORDAN & Co., General Agents for Periodicals. d8

MIRIAM, 2d edition, by the author of Joanna of Naples. Published and for sale by H. P. NICHOLS & CO.

n17 tf 147 Washington street.

MEADOWS'S NUGENT'S DICTIONARY.—A new French and English Pronouncing Dictionary, on the basis of Nugent's, with many new words in general use, in two parts:— French and English and English and French; exhibiting the pronounciation of the French in pure English sounds, the parts of speech, gender or French nouns, regular and irregular conjugation of verbs, accent of English words, list of the usual Christian and proper names, and names of countries and nations; to which are prefixed principles of French pronunciation and an abridged grammar; by F. C. Meadows, M. A. of the university of Paris; 4th American edition, corrected and improved, by George Folsom, M. A. on fine paper; for sale to the trade or at retail, by J. MUNROE & CO. 134 Washington st. d8

BIBLE BIOGRAPHY—in the form of questions with references to Scripture for answers, for answers, for the use of schools and private families. By a teacher. A new edition, just published and for sale by S. G. SIMPKINS, 79 Court street.

dec 8

BOOKS IN ELEGANT BINDINGS.—Just received and for sale at TICKNOR'S, corner of Washington and School streets,

Leipsic edition of Shakspeare's Plays and Poems
Southey's British Poets, Chaucer to Johnson
Milton's Paradise Lost, with Illustrations by Martin
Works of Charles Lamb
Wordsworth's Poetical Works, English and American editions
Gleanings from Nature, a splendid volume
Byron Gallery, a splendid volume, etc etc

dec 8

NEW BOOKS.—Scripture Stories, by Miss Graham
Nicholas Nickleby, No. 7
Stanley, or Recollections of a Man of the World
The City of the Czar, by T. Raikes
Maratime Scraps, or Scenes in the frigate United States
Chesterfield's complete Works, new edition

For sale at TICKNOR'S,

d8 corner of Washington and School sts.

OPTICAL AND PHILOSOPHICAL INSTRUMENTS.

D. B. WIDDIEFIELD & CO. No. 139, Washington street, nearly opposite the Old South Church, would inform the public, that they have received for sale all the valuable Instruments and Philosophical Apparatus of the late Rev. Dr Prince of Salem, among which are Telescopes, Solar and Compound Microscopes, valuable Pneumatic Apparatus, Magic Lanterns, Magic Lantern Slides (some that are very superior,) a Reflecting Circle, by 'Cary, London,' and other instruments, among which are some not to be found any where else in the country.

2in oct 27

THE ACCOMPLISHED LADY; Or Strictures on the Modern System of Female Education, with a view of the Principles and Conduct Prevalent among Women of Rank and Fortune. By Hannah More, published and for sale by JAMES LORING, 132 Washington st.

Nearly twenty thousand copies of the above work have been sold in England, and probably half that number in America.—Bishop Porteus had such an admiration of this treatise, that he formally recommended it in his charge to the clergy in the following language. 'It presents to the reader such a fund of good sense, of wholesome counsel, of sagacious observation, of a knowledge of the world and of the female heart, of high-toned morality, and genuine Christian piety, and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction, as are not, I conceive, easily to be found combined and blended together in any other work in the English language. nov 24

RELIGIOUS SOUVENIR, for 1839—edited by Mrs Sigourney.

For sale to the trade, and at retail, by

n24 WEEKS, JORDAN & CO.

COOK BOOKS.—The Cooks own Book and housekeepers Register, comprising all valuable Receipts for cooking meat, fish, and fowl, and composing every kind of soup, gravy, &c.

Seventy five Receipts for pastry, cakes, and sweetmeats, by Miss Leslie. 10th edition.

Directions for Cookery—being a system of the art, in its various branches, by Miss Leslie.

American Frugal Housewife, dedicated to those who are not ashamed of economy, by Mrs Child.—21st edition.

For sale by WEEKS, JORDAN & CO.,

n24 121 Washington street.

TRACT 135.—The Worship of the Father a Service of Gratitude and Joy. By W. E. Channing, DD. Price 5 cents. Just published by JAMES MUNROE & CO., Agents of the A. U. A., 134 Washington street. d8

VELASCO, a Tragedy in 5 acts, by Epes Sargent. For sale by JAMES MUNROE & CO. d8

MYLES'S COVERDALE.—Memorials of the Right Reverend Father in God, Myles Coverdale, sometime Lord Bishop of Exeter; who first translated the whole Bible into English, together with divers other matters relating to the Promulgation of the Bible in the reign of Henry the Eighth.

Just received, for sale by JAMES MUNROE & Co. 134 Washington st. d8

COVERDALE'S BIBLE.—The Holy Bible, translated by Myles Coverdale, first printed in 1535. New edition, reprinted from the copy in the possession of the Duke of Sussex. The peculiarities of the Spelling are retained in this edition. 4to.

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FURNESS'S REMARKS.—Jesus and his Biographers, or the Remarks on the Four Gospels revised with copious additions. By W. H. Furness. One volume—price $2 50.

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d8 JAMES MUNROE & CO.

EDINBURGH REVIEW.—Just imported and for sale by JAMES MUNROE & CO. one set of the Edinburgh Review, complete from 1802 to 1839, Edinburgh edition, in sixty eight volumes.

dec 8

FOREIGN REVIEWS—*new volumes* commence with next Nos. and afford a good opportunity to commence subscriptions. Furnished to subscribers in Boston free of expense for postage, and mailed to any part of New England.

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AUTHENTICITY OF THE NEW TESTAMENT.—The Authenticity of the New Testament, translated from the French of J. E. Cellerier, Jr. Professor of Criticism and Sacred Antiquities in the Academy of Geneva, with Notes and References by a Sunday School Teacher.

Just published by WEEKS, JORDAN & Co. 121 Washington street. d8

THE HEIR OF SELWOOD—a Novel, by the author of Mothers and Daughters.

For sale at TICKNOR'S. d8

IN PRESS, and will be published next week, at TICKNOR'S,

Governor Everett's Address before the Mercantile Library Association—with the Poem, by James T. Fields. d8

MENTAL AND MORAL CULTURE.

MR ALCOTT will re-open his School, at his dwelling, No. 6 Beach Street, on Monday, October first, for the admission of children of both sexes, from four to twelve years of age.

Instruction will be given in Spelling, Reading, Writing, Arithmetic, Geography, and English Grammar; with the Latin and French Languages, if desired.

Particular attention will be given to the general discipline of the intellectual faculties, and to the manners and morals of the pupils.

Terms—for the English studies $8 00 a quarter.
—with Latin and French 12.00 "
for children under five years of age 6.00 "

Boston, Sept. 29, 1838. 3m

☞ *EDUCATION.* ☜

THE Winter Quarter at Milton Academy will commence on Tuesday, December 4th. The studies pursued are such as are usually attended to in academies and high schools.

Terms,—Tuition, Five Dollars per term; incidental expenses, 25 cents.

Good boarding may be obtained in the family of the Principal from $1 50 to $2 00 per week.

References—Dr A. Holbrook, Milton; Dr Gray, Roxbury; Dr Spooner, Dorchester; Hon. Abel Cushing and Samuel H. Babcock, Boston. 8tis d1

SYNOPSIS OF PHRENOLOGY; directed chiefly to the exhibition of the Utility and Application of the Science to the advancement of Social Happiness. With two plates. By Joshua Toulmin Smith.

For sale by J. H. FRANCIS,

d1 128 Washington street.

NOTICE.

THE second quarter of Mr and Mrs B. KENT'S Day and Boarding School for Young Ladies, will commence on the 3d of December—Monday after Thanksgiving.

Terms, for Board or Tuition, made known on application to them at their residence in Roxbury, corner of Zeigler and Warren streets, or to Rev. E. S. Gannett, or Mr G. F. Thayer, Teacher, in Boston.

n24 5tispd

MR G. H. PIERCE has opened an Academy in Somerset Street, in the second building on the left from Beacon Street, to instruct in the common and higher branches, and to prepare Young Gentlemen and Lads for College or Mercantile pursuits.

Parents are invited to call at the rooms. Reference to Gentlemen of the first respectability.

nov 17 1stf

SCHOOL BOOK AND STATIONARY STORE.—S. G. SIMPKINS, 79 Court, corner of Brattle street, Boston, keeps constantly for sale a general assortment of School and Juvenile Books, Stationery, and Account Books.

Also,—Ladies' and Gentlemen's Pocket Books, Wallets, Portfolios, Tooth Brushes, Rodgers's Penknives, &c. &c. n17

CHURCH LAMPS.

BRONZED CHANDELIERS, with from 3 to 12 lights. Pulpit Lamps of a variety of patterns. Also a general assortment of Astral, Mantel and Reading Lamps. For sale by

HARRIS & STANWOOD, 29 Tremont Row.

nov. 3. 1s8w

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.

jan 13 1stf

POETRY.

FOR THE REGISTER AND OBSERVER.

TO MISS H. C. L., WRITTEN JULY 2, 1838.

The Soldier wandering from his comrades' side,
Who saw his weary journey stretching wide:—
Sprang,—as the far-off music fitful rose
And plumes glanced up,—forgetful of his woes.

The Pilgrim's lonely steps thro' wilds moved slow:
With failing heart he could no further go:—
When songs of forest-worship touched his ear,
He pressed along, their deepening swell to hear.

And when the Exile from the sea returns,
How with a holy fire his bosom burns
To see the misty shore of home arise
As to his kindred's gathering forms he flies.

And so, dear friend, the soldier of the Cross
Forgets his pain and every earthly loss,
When ends the dusty path which he has trod
To join the army of the living God!

The Christian pilgrim, in a barren way,
Desires no more without the door to stay,
When near those strains, and nearer still, he stands,
Forth-swelling from the House not made with hands.

The exile tossed upon Time's restless wave,
Sees peace await him at the peaceful grave,—
Nor grieves to think, his painful voyage o'er,
One step will place him on the eternal shore!

C. A. B.

[From the Hartford Observer.

THE SABBATH.

The world is full of toil,
It bids the traveller roam,
It binds the laborer to the soil,
The student to his home—
The beasts of burden sigh,
O'erloaded and opprest—
The Sabbath lifts its banner high,
And gives the weary rest.

The world is full of care,
The haggard brow is wrought
In furrows as of fixed despair,
And check'd the heavenward thought;
But with indignant grace
The Sabbath's chastening tone
Drives money changers from the place
Which God doth call his own.

The world is full of grief,
Sorrows o'er sorrows roll,
And the far hope that brings relief
Doth sometimes pierce the soul.
The Sabbath's peaceful bound
Bears mercy's holy seal,
A balm of Gilead for the wound
That man is weak to heal.

The world is full of sin,
A dangerous flood it rolls,
The unwary to its breast to win,
And whelm unstable souls.
The Sabbath's beacon tells
Of reefs and wrecks below,
And warns, though gay the billows swell,
Beneath are death and wo.

There is a world where none
With fruitless labor sigh,
Where care awakes no lingering groan,
And grief no agony:
Where sin with fatal arts
Hath never forged her chains,
But deep enthroned in angel hearts,
One endless sabbath reigns. L. H. S.

(From the Hesperian.)

THE SLEEPER.

She sleepeth—and the summer breezes, sighing,
And shedding green leaves on the fountain's breast,
And the low murmur of the stream replying
Unto their melody, break not her rest.

She sleepeth—while the evening dews are falling
In glittering showers upon her lowly bed;
And the lone night-bird to his fellow calling,
Sweet echo wakes—but wakens not the dead.

She sleepeth—and the moonlight too is sleeping,
In calm clear radiance on that hallowed spot;
As if that turf ne'er bore the train of weeping,
As if the dead were evermore forgot.

She sleepeth—deep and dreamless is her slumber,
She will not waken when the morning breaks:
No—time a weary catalogue shall number,
Of vanished years, ere she again awakes.

I know thy home is lonely; that thy dwelling
No more shall echo to that loved one's tread—
I know too well thy widowed heart is swelling
With secret grief; yet weep not for the dead.

Yet shall she waken,—on that morning glorious,
When day shall evermore displace the night;
O'er time and change, and pain and death, victorious,
A holy seraph in the land of light.

Yes, she will waken—not to gloom and sorrow—
Not to the blight of care—the thrill of pain—
Wake to the day that ne'er shall know a morrow:
To life that shall not yield to death again.

She rests in peace. For her forbear thy weeping:
Thou soon shalt meet her in the world on high!
The care-worn form in yonder grave is sleeping,
But the freed spirit lives beyond the sky.

Louisville, Ky. VIOLA.

MISCELLANEOUS.

From the St. Augustine Herald.

SEMINOLE ANECDOTES.

The intrepid bravery and tender affections of one of those Indians, are strikingly verified in the following anecdotes. Having taken refuge for some time in the city of St. Augustine, and got the name of Peter, he removed his residence to St. Anastatia's Island, which makes the harbor of the city, and was employed as a hunter by Mr. Fish, an English gentleman, who owned that island, and who gave it celebrity by the culture of the sweet orange. Peter being absent, a party of his enemies crossed the river, surprised his habitation, and murdered his wife and two children. On his return he did not hesitate a moment on the course to pursue; he fastened up his house containing the dead, repaired to Mr. Fish's dwelling, near by, to borrow a gun he knew that Mr. Fish had made with a large bore, expressly for shooting ducks in large flocks. In this Peter put an uncommon load of buck shot, and getting into his canoe, proceeded up the river, all alone, about six miles to a creek on the main, as though instinct had pointed out to him the way they went. He had not ascended the creek far, when a distant smoke, curling above the forest, apprised him of an Indian camp. He landed, and taking his course through the woods of a hostile country, discovered our Indian men sitting on a log side by side, and a fifth near by employed in cooking; he circled round so as to bring the four in a range, crept up close, fired, threw down his gun and rushed up with his tomahawk. The report, the fall of four Indians, and Peter's presence, armed with such a weapon and not very pleasant countenance, were so sudden and impressive, that the one who was cooking neither attempted defence or flight, and became an easy prey to vengeance. By this time he found that one of the fallen was but wounded, and was endeavoring to reach his arms, but Peter had the advantage in being already armed. On searching, he found the scalps of his wife and children stretched and hung out to dry, which he brought off, with several articles of his property they had stolen, some of their arms, and the scalps of the five Indians he had killed, the greatest of all trophies, in the conception of the Indians, returned home and buried his wife and children the same evening, and literally pined to death over their grave. This anecdote I had from Mr. Fish who pointed out to me poor Peter's grave.

The following instances of Seminole heroism, however, are worth mentioning. In a Skirmish between a party of Spanish troops and Indians, Tohopahny, a chief, was severely wounded by a load of buckshot. He got over it for some years, but becoming disordered from the effects of his wounds, and it being the opinion of his friends that it would at length occasion his death, he exclaimed, 'It shall not be said that I was killed by a Spaniard!' and deliberately hung himself.

Penhajo, a young man of respectable standing, had for years sought retaliation of another Indian, who had killed one of his near relations—a forfeit inevitably claimed in such cases, whether death had been accidentally inflicted, or by design, and the non-obtainance of which entails disgrace on the family of the deceased, while it disturbs his spirit in the distant country to which he has gone. Penhajo had made several long travels in vain; he could procure no tidings of his enemy. His mother became impatient, and upbraided him in public with want of energy in seeking the tribute due the parted spirit, and her feelings. She called him an old woman—the most indignant epithet of the Indian language that can be applied to a warrior; (the harangues of old women command great respect, and have much influence on youth) Penhajo, having coolly heard her through, brought out his rifle, and replied that there was nothing now left for him but to prove, by sending his spirit to keep company with the deceased, that he had done all he could; and that he was not an old woman, but a warrior; he should, therefore, leave to some one of his younger, but more fortunate relatives, to seek the revenge his fate denied to him. And immediately putting his toe on the trigger, launched himself into eternity.

During the invasion of East Florida, in 1812, while the City of St. Augustine was besieged, the enemy marched to the reduction of the Indian settlements of Alachua) and had entrenched himself in that section of the province. King Payne called a council of his principal warriors, but finding that dismay at their hopeless situation pervaded the whole, he thus addressed them:—'It is true,' we have no assistance to expect from the Spaniards, nor quarter from the enemy, who is too powerful for us to withstand; such, then, as wish to move off and abandon their all, may do so, and ought to do so quickly. But it shall not be said that the son of Secoffee deserted his father's grave. Tomorrow I will attack their entrenchment with such as may follow me. I may fall, but not with disgrace.' About one hundred followed him to the field; they assailed the enemy three times, and were as often beaten back; and finding that he could not bring on his men the fourth time, he rode up and down within the fire of the enemy, courting support from the one side, or death from the other, and in this act was shot from his horse. His men then rushed on to the recovery of the body, which they effected, and fled precipitately.

(From Chambers' Edinburgh Journal.)

ROBERT FULTON.

Robert Fulton, one of the most deservedly famous of modern engineers, was born in the town of Little Britain, state of Pennsylvania, in the year 1765. His family, though respectable, was not opulent, and the patrimony which fell to him as the elder of two sons, on the death of the father in 1768, was very small. He received his early education in the town of Lancaster, and displayed, even from childhood, a strong taste for those pursuits in which he afterwards acquired celebrity. All the intervals of study, dedicated usually by boys to play, were spent by young Fulton in the workshops of mechanics, or in the employment of his pencil; and by the time he had reached the age of seventeen, he had become so skilful in drawing, as to obtain considerable emolument by painting portraits and landscapes in Philadelphia, in which city he remained until he came to his majority.

In 1786, Fulton went to his native district to visit his mother, and had the pleasure of purchasing for her, with his earnings at Philadelphia, a small farm, which greatly increased her comforts for the remainder of her life. Having effected this labor of love, he set out to re-establish himself at Philadelphia, but met some gentlemen by the way, who were so much struck with the productions of his pencil, as to advise him strongly to go to England, assuring him that there he would obtain the patronage of his countryman, Benjamin West, then in high favor as a painter with the British public. Fulton followed the counsel thus accidentally given to him. At the age of twenty-two he crossed the Atlantic, and presented himself before Mr West, who received him with the utmost kindness, and installed him at once as an inmate of his own family. Here Fulton continued for several years, practising the art of painting under the eye of his friendly entertainer. Owing to the loss at sea, some years afterwards, of a number of his manuscripts, it is not accurately known for what reason the subject of our memoir gave up the profession of an artist for that of an engineer. It would appear that he went to Devonshire in the character of a painter, and spent two years there, during which time he became known to the Duke of Bridgewater, of canal celebrity, and to Lord Stanhope, a nobleman famed alike for eccentricity and mechanical genius. The formation of such acquaintances possibly led to the alteration in Fulton's views for the future. Whatever might be the cause, we find him, from the year 1793 downwards, devoting apparently his whole mind and time to improvements in the mechanic arts. In the year mentioned, he engaged actively in a project to improve inland navigation, and in May 1794 he obtained from the British government a patent for a double inclined plane, to be used in transporting canal boats from one level to another, without the aid of locks. In the same year he submitted to the British Society for the Promotion of Arts and Commerce, an improvement on mills for sawing marble, for which he received an honorary medal, and the thanks of the society. He also obtained patents for machines for spinning flax and for making ropes, and invented a mechanical contrivance for scooping out the earth, in certain situations, to form the channels for canals for aqueducts. To conclude the account of his labors at this period in England, he published, in 1796, his Treatise on Canal Navigation, to which he appended his name as a professed civil Engineer. This work, it was admitted by all, contained many ingenious and original thoughts on the subject of which it treats.

Whether these fruits of his genius were productive of much emolument to Mr Fulton, does not seem to be well ascertained. In the year following the publication of his treatise, he left England and went to Paris, where he took up his residence with a distinguished countryman of his own, Mr Joel Barlow. The objects to which Fulton's mind chiefly directed itself, during his seven years' stay in France, were of a remarkable cast. Under the impression, that while individual countries maintained standing navies, the seas could never be the scene of secure and peaceful commerce, 'I turned (says he) my whole attention to find out out the means of destroying such engines of oppression, by some method which would put it out of the power of any nation to maintain such a system, and would compel every government to adopt the simple principles of education, industry, and a free circulation of its produce.' This explanation refers to his schemes for destroying ships of war by passing explosive machines secretly beneath them. After several fruitless attempts to call the attention of the French and Dutch governments to his plans for this purpose, Fulton was at last successful in inducing Bonaparte, in the year 1801, to appoint a commission with the view of inquiring into the practicability of his designs. Having gone to Brest, accordingly Mr Fulton there exhibited his machines. One of these was a plunging boat (called by him a Nautilus,) made water tight in part, and otherwise so constructed, that, with three companions, the inventor could remain in it for four or five hours at the depth of many feet *below the surface of the water*, and could there propel it from place to place with great ease, without a ripple being seen above. At the same time, the Nautilus could sail as readily above as beneath the water, its sails being struck when the plunge was made. The other machine was named by the inventor a Torpedo, and was merely a submarine bomb, which could be exploded in water. Mr Fulton showed to the commission these engines in actual operation, by remaining for hours in the water, and shifting from place to place in the Nautilus, and by blowing a shallop to atoms with the Torpedo. He made it clear, that, with a little flotilla of these engines, a vast fleet, under favorable circumstances, could be blown to pieces into the air.

After these experiments were made, an opportunity was sought of trying their effects on some of the British vessels then hovering around the French coasts. No proper chance, however, presented itself, and the French government became tired of the matter. At this juncture, the British ministry, who had heard with some alarm of Mr Fulton's projects, made proposals to him to give his services to Britain. Sincere in his belief, that, wherever put in force, his inventions would ere long bring to an end the war-system of Europe, Mr Fulton conceived himself at liberty to accept of the invitation from the British government. He went to London in May 1804, but his journey was productive only of disappointment. In the single opportunity afforded to him of trying his machines on French vessels, they failed of success. The British ministry also changed members, and in 1806 Mr Fulton sailed for America. It is impossible to regret, for his own sake, that such was the issue of these schemes of destruction, though at the same time, we are firmly of opinion that his motives were pure, and that his anticipations would have been ultimately fulfilled. This notice of Fulton's explosive inventions may be closed, by mentioning, that he endeavored afterwards to apply the same engines to the defence of his native country, but did not succeed in extracting from them any practical benefit.

We have now to notice the great achievement of Fulton's life. For many years previous to this period, his attention had been turned to the subject of navigation by steam, as is distinctly proved by the following passage of a letter to him from Lord Stanhope, of date October, 7, 1793:—'Sir, I have received yours of the 30th September, in which you propose to communicate to me the principles of an invention, which you say you have discovered, respecting the moving of ships by means of steam. I shall be glad to receive, &c.' But although this letter shows Fulton to have formed plans for steam navigation much earlier than many persons had done, who afterwards sought to wrest from him the merit which was his due, the application of steam to the propulsion of vessels on water had been suggested long before, by Jonathan Hulls, in a little work published at London in 1737. Though this person's description of the machine invented by him is amazingly clear, and though he took out a patent for it, the attention of the world does not appear to have been arrested to the subject. The idea dropped aside for more than fifty years. About 1785, Patrick Miller, Esq., of Dalswinton, in Dumfriesshire, (a gentleman who had made a fortune by banking, and bought that estate,) made experiments with a double vessel driven by paddle-wheels. The tutor of his children, James Taylor, a native of Leadhills, in Lanarkshire, and a man of much mechanic ingenuity, suggested the application of the steam-engine to Mr Miller's paddled vessel; and the consequence was, the preparation of a vessel, having a small steam-engine on the deck, which was launched on Dalswinston Lake in October 1788—the first vessel of the kind, there is every reason to believe, ever put into operation in the world. A clever mechanician named Symington, an early friend of Taylor, was the person to whom the fitting up of this vessel was entrusted. Afterwards, at the expense of Mr Miller, and under the superintendence of Mr Taylor, Mr Symington made another vessel, which was tried on the Forth and Clyde Canal, in December 1789, with such complete success, that, but for the injury done to the banks, it in all probability would never have been taken off. The disgust of Mr Miller with the expense of this experiment was the means of withdrawing him and Taylor from the pursuit of an interesting object, which was then followed up for some years by Symington alone. It has always been asserted that Mr Fulton, when on a visit to Scotland, saw and examined a boat made by Symington, which was lying in a dismantled state on the banks of the Forth and Clyde Canal. However this may be, it is certain that the first decisive experiments of the same nature, made by Fulton himself, did not take place until the year 1803, when he was resident in Paris. In the intervals which his Torpedo schemes at that time allowed to him, he prosecuted ardently the subject of steam navigation, in concert with the American ambassador, Mr R. Livingston. In July of the year mentioned, their first experimental boat, which was sixty-six feet long by eight feet wide, and was driven by wheels, was launched on the Seine, in presence of the members of the French Institute, and a great concourse of spectators. The boat moved slowly, but in other respects the experiment was perfectly satisfactory, and Messrs Fulton and Livingston resolved to carry the same principles into practical operation, as soon as they met in their native country.

Fulton went to England, as has been related, and did not reach America till the year 1806. Previously to that time, Mr. Livingston had got an act passed by the legislature of New York, granting to himself and Mr. Fulton the exclusive privilege of steam navigation in all the waters of the state, for the term of twenty years. Though they passed this statute, the senators of New York actually regarded it as a mere delusion, and made it a standing jest for more than one session. Similar feelings of scorn and derision pervaded the minds of the American public at large. Notwithstanding this. Fulton, immediately on his arrival in New York, began the construction of his steam boat. The expense proved to be great, and he was compelled to offer a share of the prospective advantages to some of his friends, with the view of getting pecuniary aid in the mean time. No man would accept his offers. 'My friends (as he himself relates) were civil, but shy. They listened with patience to my explanations, but with a settled cast of incredibility on their countenances. I felt the full force of the lamentation of the poet,

Truths would you teach, to save a sinking land,
All shun, none aid you, and few understand.

As I had occasion to pass daily to and from the building-yard while my boat was in progress, I have often loitered, unknown, near the idle groups of strangers gathering in little circles, and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, sneer, or ridicule. The loud laugh rose at my expense, the dry jest, the wise calculation of losses and expenditure, the dull but endless repetition of '*the Fulton Folly.*' Never did a single encouraging remark, a bright hope, or a warm wish, cross my path.'

In spite of this painful discouragement, the boat was completed in August 1807. To continue his own affecting language, 'The day arrived when the experiment was to be made (on the Hudson river.) To me it was a most trying and interesting occasion. I wanted some friends to go on board to witness the first successful trip. Many of them did me the favor to attend, as a matter of personal respect; but it was manifest they did it with reluctance, fearing to be partners of my mortification, and not of my triumph. I was well aware that, in my case, there were many reasons to doubt of my own success. The machinery was new and ill made, and many parts were constructed by mechanics unacquainted with such work; and unexpected difficulties might reasonably be presumed to present themselves from other causes. The moment arrived in which the word was to be given for the vessel to move. My friends were in groups on the deck. There was anxiety mixed with fear among them. They were silent, sad, and weary. I read in their looks nothing but disaster, and almost repented of my efforts. The signal was given, and the boat moved on a short distance, and then stopped, and became immovable. To the silence of the preceding moment, now succeeded murmurs of discontent and agitation, and whispers and shrugs. I could hear distinctly repeated, 'I told you so—it is a foolish scheme—I wish we were well out of it.' I elevated myself on a platform, and stated that I knew not what was the matter; but if they would be quiet, and indulge me for half an hour, I would either go on or abandon the voyage. I went below, and discovered that a slight maladjustment was the cause. It was obviated. The boat went on; we left New York; we passed through the highlands; we reached Albany! Yet even then imagination, superseded the force of fact. *It was doubted if it could be done again, or if it could be made, in any case, of any great value.*' Well may Mr. N. P. Willis, in quoting this letter of his distinguished countryman,* exclaim, 'What an affecting picture of the struggles of a great mind, and what a vivid lesson of encouragement to genius, is contained in this simple narrative!'

Other descriptions of the first voyage of the Clermont as the steam-boat was named, are scarcely less interesting than the builder's own. Pine-wood was the fuel used, and the ignited vapor from this substance rose many feet above the flue, sending off an occasional galaxy of sparks to a great height, so that those who saw the boat returning at night, at the rate of five miles an hour, could only conceive her to be a monster moving on the waters, defying the winds and tide, and breathing flames and smoke. It was even said that the crews of the ordinary vessels on the river hid themselves under decks and fell to their prayers. But the good people on the Hudson ere long became familiar with the spectacle, for the Clermont soon began to travel regularly, as a passage-boat, between Albany and New York.

Thus for the *first time*, most certainly, was steam navigation made effectually conducive to the common purposes of life, by the genius and perseverance of Robert Fulton. He soon afterwards took out a patent for his inventions in navigation by steam, but all his exertions could not save him from the encroachments of others on his rights. A series of vexatious lawsuits was the consequence, by which his life was long embittered, and his fortune impaired. In 1811, Fulton built two steamers, as ferry-boats for crossing the Hudson. It was in the succeeding year that the example he had set was followed by Mr. Bell of Helensburgh, who launched a steam-vessel on the Clyde, the first used for the service of the public in the old hemisphere. Various steam-boats were about the same period built under the directions of Fulton, for the navigation of the Ohio, Mississippi, and other waters of the United States. He also gave his valuable assistance to the construction of the Erie canal and other public works. When war was declared between Great Britain and the United States in 1814, Mr. Fulton again directed his attention to the subject of Torpedoes, submarine guns, and other instruments of the kind, but none of his schemes were ever brought into practice. He erected, however, a steam ship of war (named Fulton the First,) of such size that several thousand men might parade on her deck, and capable of throwing an immense quantity of red-hot shot from her numerous port-holes. But when the engineer of this magnificent structure had nearly seen it completed, he was removed from his country and friends. Having exposed himself too long on the deck of his steam-frigate, in bad weather, he was seized with a severe pulmonary affection, and died on the 24th of February 1815.

In person, Mr. Fulton was tall and well proportioned. He was a man as excellent in his private as in his public character, being generous, affectionate, and humane. To *him* rating his deeds even as low as his worst detractors would make them, the human race owes much The waters of half the world are now covered with models of that splendid machine, which, thirty years ago, he set afloat on the waves of the Hudson; and the journey between the Old and New Worlds is, by the same means, made now a pleasure-trip of a few summer-days.

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*In a very interesting work, entitled 'American Scenery,' now publishing in numbers in England, which gives, at a moderate expense, an excellent idea of the beautiful and magnificent of the United States. The letter-press is by Mr. Willis.

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